

AN
ATTEMPT TO FAMILIARIZE
THE
CATECHISM
OF THE
CHURCH OF ENGLAND. *K*

For the Use of SCHOOLS and FAMILIES.

By Mrs. TRIMMER.

SECOND EDITION,
CORRECTED AND IMPROVED.

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TO
HER ROYAL HIGHNESS
PRINCESS AMELIA.

MADAM,

YOUR ROYAL HIGHNESS's Patronage of this Little Work, not only does great honour to its Author, but will, I hope, be considered as a proof of your attention to the most important of all sciences, RELIGION, and recommend your example to the rising generation.

When a YOUNG PRINCESS thus publicly testifies that she makes the rudiments of Christianity her particular study, numbers may be induced to do the same, and by that means become well acquainted with the excellent CATECHISM which our church furnishes for the purpose; not merely learning it by rote, but particularly weighing and considering every part of it, and, by

this means, laying a good foundation for a solid and rational Faith.

That the pains which are taken to train you, MADAM, in the way of holiness, may, through the divine blessing, be productive of the happiest effects, both in TIME and ETERNITY, is the fervent prayer of,

MADAM,

Your Royal Highness's

most obliged, most obedient,

and most humble servant,

May 1, 1791.

SARAH TRIMMER.

P R E F A C E.

SURELY, if any branch of education requires more than ordinary attention, it is that which relates to the knowledge of those truths, and the practice of those duties, upon which the eternal happiness of Christians depends; and yet none is more superficially taught. To use the words of a late learned Prelate *, "The generality of the world are ready to place religion, and the favour of God, in some slight, easy, external performances of their own, or others for them, rather than in those solid and substantial duties which really reform and rectify the inward man, and are able to procure settled habits of piety and virtue, those true, only terms of acceptance which GOD himself prescribes.

"The most obvious method to recover a right apprehension of these things (continues this pious Author), and what admits improvement, seems to be a *proper manner of Catechizing*. By Catechizing, I mean, not the procuring our own or any other short explanation of Christianity to be said over a few times by rote, nor the delivering any stated discourse thereon (though these may be of great use in their turns), but the free, frequent, and familiar exercise of young persons in it, till they thoroughly understand, and can express the meaning of each word and phrase, according

* See a Dissertation on the Nature and Necessity of Catechizing, by the late Bishop of Carlisle, Dr. Law. Published by Mess. Rivingtons, St. Paul's Church-yard, 1783.

to their respective capacities, experience, and degree of improvement; thus leading them on gradually from *sounds to sense*, forming their thoughts and fixing their attention to the reason and relation of things, aiding and inuring them to reflect a little on such points as are within their reach, and enabling them at length to give a clear account of all parts of the Christian Dispensation, and become fully acquainted with their duty both to God and Men. This is the *Office of Catechizing*, which, though it may appear a low, contemptible one, yet is assuredly an arduous task, and what requires the greatest pains and skill of any part in the whole ministerial function.

“Sure I am, Catechizing, in its original true sense, implies something more than the bare running over an old form, though that consists of proper Questions and Answers, and contains whatever is needful either to belief or practice; and, though our own be generally plain, clear, and comprehensive, yet is there still room for several intermediate questions and elucidations, before every point of doctrine be rightly understood and well digested.”

On the opinion of this learned and pious Author, and of others equally respectable, I rest my hope, that the task I have undertaken of endeavouring to *Familiarize the Catechism of the Church of England* will not be deemed superfluous, especially in an age like this, when it is not the custom for children of the higher ranks to be publicly catechized by their respective ministers, but they are usually left to receive the rudiments of Christianity in Schools; not so much through neglect of their Pastors, as through the fault of their
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their Parents, and a false shame or pride in the young people themselves.

I cannot but lament that the practice of going to be catechized in the Church should be among those things which are deemed *vulgar*; but perhaps this prejudice, in time, may be done away, and young Ladies and Gentlemen, having prepared themselves for a public examination in respect to their knowledge of religion, may, through the diligence of their teachers, be inspired with a laudable emulation to set the example of this submission to their spiritual Pastors, which, most undoubtedly, would greatly contribute to help forward the reformation of the world. In the mean time, it is particularly incumbent on the Masters and Governesses of Schools to give their Pupils the fullest instruction in the principles of the Christian religion. The *course of catechizing* which I take leave to recommend is this. *First*, to make children perfectly acquainted with the *Catechism of the Church of England*; then to explain the *Liturgy* to them; and, before they go to the Bishop to be confirmed, to instruct them fully concerning the *Form for the Baptism of Infants*, and the *Office for the Confirmation of such as are of riper years*. With the hope of facilitating this important branch of education, I composed a series of books answering to these progressive steps, viz. *The following Work—A Companion to the Book of Common Prayer—and an Explanation of the Offices of Baptism and Confirmation*; and I am happy to hear from those, who have made trial of them, that they have been found to answer the proposed end. The method of using these books which has been found easily practicable (even in schools where the

classics and many other branches of education are taught) is to require the scholars of a class to read a certain portion every evening, in their hours of private study, with such attention as will enable them to answer in their own words, when the teacher, on the succeeding mornings, shall ask them the *corresponding questions*. By allotting to the sacred service the usual hours of pious meditation, young persons will acquire an early habit of giving the interests of Eternity the preference to every worldly concern either of business or amusement.

In this edition of *The Attempt to familiarize the Catechism of the Church of England*, one material alteration alone has been made. The *Questions*, which in the *first edition* were in the *Teacher's Book* only, are now intermixed with the *Explanation* in the *Scholar's Book*. This has been done at the suggestion of a reverend gentleman who has adopted this work into a school of the first eminence, and who is convinced, by experience, that the attention of the scholars is more powerfully directed to the explanatory parts, by their reading before the questions which they are called upon to answer when examined by their teachers. By this alteration a saving of expence is also made in schools, as the work, in its present form, is suited to the use both of the teacher and the scholar.

THE
AUTHOR'S ADDRESS
TO THE
YOUNG READER.

I CONCLUDE, my young Friends, that before this Book is put into your hands you will be able to answer all the questions of the *Church Catechism* by heart; but I hope you will not content yourself with this superficial knowledge of Christianity: there is still much for you to learn even in respect to the *Catechism* itself, for that excellent composition is in fact an epitome of the whole Christian Religion. With a view to assist you in the study of it, the following little Book was composed, and I flatter myself you will regard it not as an *unwelcome intruder*, but as a *friendly guide*. Happy should I be had I sufficient influence to persuade you, not only to take the most assiduous pains to qualify yourselves to be examined by your *School Teachers*, but to be desirous of a public examination by your respective *Ministers* in the church.

If you have a just idea of the privileges of a Christian, you will *glory* rather than be *ashamed* of professing yourselves Christians. Is it becoming the *members of CHRIST* to be ashamed of shewing that they belong to his church? Is it becoming the *children of GOD* to be ashamed of owning the unspeakable honour of such a relation to the *ALMIGHTY FATHER of the Universe*? Is it becoming the *inheritors of the kingdom of heaven* to shew indifference to an inheritance of such inestimable value, and appear to the world intent only upon the trifles of this present life?

Rather, when you are called upon to be *catechized at church*, may you stand forth with gratitude and delight, and testify, in the face of the congregation, your desire to be fully instructed in the principles of your religion; may you give proof of your earnest endeavours to qualify yourselves to *ratify*, at a proper age, the *promise* and *vow* made in your name at your *baptism*!

Can you seriously wish the *Children of the Poor* to have the advantage of you in your spiritual and eternal concerns? Shall you like to see *them* at the last day honoured by their SAVIOUR in the sight of men and angels, while *you* are rejected by him? Yet this will certainly be the case, if *they*, while in this world, pay greater honour to their GOD and SAVIOUR than *you*

do; for our LORD has expressly declared, that those who shall be ashamed of him in a sinful generation, like that we live in, of him will he be ashamed when he cometh with his holy angels to judge the world; and that whosoever shall *honour* him in a sinful generation, them will he also honour before his FATHER and the *holy angels*.

Let not *pride* keep you from joining with the children of the poor in any religious exercise; their souls are in the sight of GOD of as much value as yours: death will put an end to all earthly distinctions, and the race of mankind will stand before the judgment-seat of CHRIST, not as *kings, princes, nobility, labourers, beggars, &c.* but as *human beings*, divided into *two classes*, those that have *done good* and those that have *done evil*. The former, whatever may have been their station here, will be received into the glorious mansions of bliss; the latter will be all consigned to a state of endless misery.

Despise not then, my young friends, your *poor neighbours*, but, instead of disdain to stand with them in the house of *your GOD* and *their GOD*, encourage them in the practice of every duty by your example; while *they* are training to be *Christian servants and labourers*, shew them that you are educating to be *Christian*

Masters, and Mistresses, and Employers. You little think how much *good* or *harm* it is in your power to do by your *proper* or *improper conduct*, even as *children*; aim then at the former. Endeavour, by exemplary piety, to bring down the blessings of Heaven on your early years, and you will not only escape a thousand dangers and temptations to which young persons are exposed, but you will enjoy many exalted pleasures which RELIGION alone can bestow.

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CHURCH OF ST. JAMES

INTRODUCTION.

*Of the Creation and Fall of Man, and Redemption
through JESUS CHRIST.*

INSTRUCTION.

BEFORE we begin with the following *Explanation of the CATECHISM of the CHURCH OF ENGLAND*, which relates to the *Christian Covenant*, it will be proper to acquaint you with a few particulars concerning the *creation and fall of MAN*, and the wonderful goodness of God in providing for the *redemption of the human race*.

In the beginning of the world GOD having first created many different kinds of creatures, created MAN, who, though formed, like the other terrestrial creatures, of the dust of the ground, was far superior to them, for GOD *breathed into MAN the breath of life, and he became a living soul*, and Man was made in the Image of God. The *lower creatures* being entirely of an *earthly nature*, were created for this world only; MAN, having an *immortal soul*, was made for *Heaven*. Before MAN was created GOD had ordained *everlasting life in heaven* to be the *reward of RIGHTEOUSNESS*, and *DEATH* to be the *punishment of SIN*. The *righteousness of Man* was ordained to consist in *faith and obedience*. *Faith* is a belief in what God promises, threatens, and reveals, or makes known. *Obedience* is doing willingly what God commands,

commands, and keeping from doing what God forbids out of regard to him, as the Creator and Governor of the World. *Sin* is disbelieving or doubting the truth of what God promises, threatens, and reveals; doing what he forbids; leaving undone what he commands, and slighting his gifts and favours. *Death* in respect to the *Body* signifies its being separated from the *Soul*, in consequence of which the *Body* is deprived of sense and motion, and moulders to dust. *Death* in respect to the *Soul* signifies its being separated from God, driven from heaven, and condemned to misery. The *Soul* cannot die after the same manner as the *Body*, because it is an *immortal spirit*.

QUESTIONS.

Did not God create many different kinds of creatures for this world? Were any of these equal to MAN? Of what nature are all the lower creatures? What was MAN formed out of at first? What did God breathe into him? What did MAN become when God breathed into him the breath of life? In whose Image did God make MAN? For what state did God make MAN? What *reward* had God ordained for *righteousness* before MAN was created? What *punishment* had God ordained for *Sin*? In what was the righteousness of MAN to consist? What is *Faith*? What is *Obedience*? What is *Sin*? What is death in respect to the *Body*? What is death in respect to the *Soul*? Why cannot the *Soul* die after the same manner as the *Body*?

INSTRUCTION.

God endued the *Soul of Man* with *Reason*, that he might be capable of *Faith*, and left his *Will* free, that he

he might practise *Obedience*. GOD made man *very good*; he was perfect in his kind, both in respect to his body and his soul; and, that he might gain the *reward of righteousness*, GOD took him into *covenant* with himself. During his state of trial GOD placed MAN in an *earthly paradise*, or place of bliss, where there was every thing that was pleasant to the sight and good for food; and gave him leave to eat freely of every tree in the garden excepting *the tree of the knowledge of good and evil*, which was planted in the midst of the garden of Eden in order to give Man the means of shewing his *Faith* and *Obedience* by keeping God's commandment when tempted to break it.

And the LORD GOD said unto the Man, *Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die.* This was God's commandment; and by the *Tree of Knowledge* in the midst of the garden God planted the *Tree of Life*, which was the *pledge* or token to Man that God would continue to keep his body and soul alive, and bless him as long as he should keep God's commandment. *Life* and *Death* were now set before MAN, and he was free to choose either the one or the other. After his state of trial he would have been taken to heaven without dying, if he had attained unto *righteousness*.

QUESTIONS.

How did GOD render MAN capable of *Faith*? What was left *free* that MAN might practise *Obedience*? What was MAN, with respect both to his *body* and his *soul*, when he first came from the hands of his CREATOR?

TOR? How was he *good*? What did GOD enter into with MAN in order that he might become righteous? Where did GOD place MAN that he might have every enjoyment suitable to his nature during his state of trial? What did the Garden of Eden furnish for MAN? What did GOD permit MAN to eat freely of? What *two Trees* grew in the midst of the Garden of Eden? Which of these did GOD command MAN not to eat of? For what purpose was MAN commanded *not to eat* of this Tree? What Tree was ordained as a token or pledge of GOD's Covenant with MAN? How long was MAN to live and enjoy the blessing of GOD? What was the *penalty* which MAN was to suffer for breaking the Commandment GOD had given him?

INSTRUCTION.

GOD'S FIRST COVENANT was made with MAN, when there was only *one* of the human kind, *Adam*; but it was made for *all mankind* who should be admitted to partake of the blessings and privileges of Paradise. As none of the lower creatures were fit companions for a being who had the *gift of speech*, and a *soul endued with reason*, God created a *help meet* for Adam; a creature made of his own substance, and gave her also the *breath of life*, and GOD brought her to *Adam*, who said she should be called WOMAN, *because she was taken out of MAN*. There were now *two individuals* of mankind, and the Woman by being placed in Paradise was taken into Covenant with GOD; she was made a partaker with Adam of all the *privileges* of the Covenant, and subject to the *penalty of Death* if she broke GOD's Commandment.

QUESTIONS.

QUESTIONS.

How many were there of the human kind when God first took MAN into covenant with himself? What was the *first Man* called? Was the Covenant made for *Adam* only? For whom besides was it made? Was it not just and right that all who should partake of the blessings of the Covenant should be subject to the same penalty for breaking the Commandment? How came there to be a *second* human creature? From what was she made? What did Adam call her? Why did he say she should be called *Woman*? Had the Woman a living soul as well as the Man? Of what was she made a *partaker* by being admitted into Paradise? Was the Woman allowed to *eat freely of all the Trees in the Garden*? Was she allowed access to the *Tree of Life*? Was she subject to the *penalty of Death* if she broke God's Commandment? Had she *freedom of will* as well as the Man?

INSTRUCTION.

Without a *Divine Revelation* mankind could not have known that they should remain in Paradise; they could not have been certain that the good things they enjoyed would be continued to them; they could not have known that they should have been preserved from dying. If God had neither *promised, threatened, nor revealed* any thing, there could be no *Faith*, there would have been nothing for mankind to *believe*; they could only have *guessed*. If there had been no *Commandment*, they could not have practised *Obedience*, they could only have done what *they* from their own reason *thought right*; but this would not have entitled them to the

the *Reward* which God had promised only for *Righteousness*. God placed *good* and *evil* before them that they might by *choosing good* become *righteous*, and gain the reward he had prepared for righteousness: without this *choice*, though they might have continued *good*, as God made them, they could not have been *righteous* without *faith* and *obedience*.

QUESTIONS.

Could mankind have known any thing respecting their condition, even in this world, if God had not *revealed* it to them? What could they not have *shewn* if God had neither *revealed*, *promised*, nor *threatened* any thing? What is *Faith*? Could they have shewn their *belief in God's Word* if they had never *heard* of it? What could they not have *practised* if God had not given them a commandment? What is *Obedience*? Suppose mankind had only done what they from their reason thought right, would that have entitled them to the *reward of righteousness*? What is the reward of righteousness? How is this to be obtained? Was not God's commandment under the first Covenant a *very easy one*? What did God by taking mankind into covenant with himself place before them? If they had not had their choice of *Life* and *Death*, what was the utmost they could have been? How came they to be *good*? What could they not have *become* without *Faith* and *Obedience*?

INSTRUCTION.

If mankind had never had any *temptation to disobey the Commandment of God*, they could not have *testified their Faith and Obedience*; God therefore suffered them

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to be tempted by the Devil. Angels were created before mankind, and amongst them was one angel, now called *the Devil*, who rebelled against God, and many others joined with *him*, on which account they were cast out of heaven, separated from God, and doomed to be for ever miserable. As soon as MAN was created, the Devil, from his hatred to God, became his enemy, and resolved to ruin him if possible; and when the first Pair were taken into covenant with God, the Devil resolved to tempt them to break the divine Commandment. With this wicked design he entered into the *Serpent*, and unhappily tempted the Woman to *disbelieve God's Word* and *disobey his Commandment*. God had said that *in the day they eat of the forbidden Tree they should die*—the Serpent said God *knew they would not die, but would be as gods knowing good and evil* if they eat it. The Woman was now put to the trial, this was the time for her to shew her *faith* and *obedience*, and so become *righteous*; but instead of this, through the suggestions of the Devil, she doubted the truth of God's Word, and yielding to the unlawful desires which the Devil had excited in her mind, instead of resisting them, she ate of the forbidden fruit, and thus, by breaking God's Commandment, *committed Sin*, forfeited the favour of God, and made herself the servant of the Devil, who immediately put her upon doing his work, by making her his instrument in the temptation of the Man. The *Woman gave of the fruit to her husband*, persuading him, no doubt, to eat it with her—*Adam* was now put to the trial; *he* had an opportunity of becoming *Righteous*, but, regardless of his duty to God, *he also ate of the forbidden fruit*, and broke the Divine Commandment.

Commandment. *Mankind* were no longer good, they were no longer in the Image of God, they were *Sinners*; the first Covenant was at an end, and *Mankind* were subject to *everlasting death*, both of the *body* and the *soul*.

QUESTIONS.

What was necessary to prove the *Faith* and *Obedience* of *Mankind*? If they had had no *temptation* to disbelieve the truth of *God's Word*, could they have shewn their *Faith*? If they had had no *temptation* to disobey *God's Commandment*, could they have shewed a *willing obedience* to it? Who did *God* suffer to tempt them? Which did the Devil tempt first, the *Man* or the *Woman*? Did he appear to *Eve* in his proper shape? What did he tell her in order to tempt her to disbelieve *God's Word*? What did he tell her in order to make her desire to eat the forbidden fruit? What would the *Woman* have shewn if she had kept stedfast to the truth of *God's Word* when the Devil tempted her to doubt it? What would she have shewn if she had got the better of her desire to eat of the forbidden fruit, and had resolved to keep *God's Commandment*? What did the Devil lead *Eve* on to do when she had broken the *Divine Commandment* herself? What had *Adam* an opportunity of becoming when he was tempted? What did both the *Man* and the *Woman* commit when they broke the *Divine Commandment*? What *penalty* did they make themselves subject to by committing *Sin*? What was at an end when the first *Man* and *Woman* broke the *Divine Commandment*?

INSTRUCTION.

INSTRUCTION.

After Mankind had committed Sin they had nothing to expect but *everlasting death* both of *Body* and *Soul*; but God foreknowing their offence, and that no *human being* would ever, by *perfect obedience*, become *righteous*, had graciously provided a better Covenant for them. The first was a *Covenant of Works*, by which Man's life and happiness depended upon his *own Works*; the second was a *Covenant of Grace*, under which sinners might become *righteous* through *repentance* and *faith in a REDEEMER*; and when God passed condemnation upon the first pair for their transgression, he brought in this Covenant by the Promise that *the Seed of the Woman should bruise the Serpent's head*; which signified that one born of a Woman should overcome the *Devil*, and restore to *Mankind* what the *first Pair* had forfeited through his temptations. Having given this Divine Promise of *Redemption*, GOD remitted the worst part of the penalty of Death, by condemning MAN to the death of the *Body* only—and GOD said to *Adam*, *Cursed is the ground for thy sake, thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.*

QUESTIONS.

What had GOD, in his infinite mercy and goodness, provided for Mankind before they broke the first Covenant? What kind of a Covenant was the *first*? Why is it called a *Covenant of Works*? What kind of a Co-
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venant was the *second*? How may *Sinners* become *righteous* under the Covenant of Grace? When did God bring in this Covenant? By what divine Promise did he bring it in? What was signified by the *Seed of the Woman bruising the Serpent's head*? To what death had the *first pair* made themselves subject when they broke God's Commandment? Did God condemn them to *everlasting death* after he had given them hopes of a REDEEMER? What part of the penalty did God graciously *remit*, the death of the *body* or the death of the *soul*? What is required under the Covenant of Grace instead of *perfect obedience*?

INSTRUCTION.

From the moment that ADAM broke the Divine Commandment Mankind became subject to death, for *Adam* was properly MANKIND; all the individuals of the human race that came afterwards proceeded from *him*. God's Covenant was made with *Adam*, and as long as *he* continued to keep the Divine Commandment, the privileges and blessings of the Covenant would have been continued to him and all of his race, the punishment of individuals for disobedience would have affected themselves only, but when ADAM sinned he *corrupted human nature*, it was no longer good, and in the Image of God; and every individual of the human race partakes of this corruption, and comes into the world in the same condition ADAM was in after the Fall, that is, with a *corrupt, sinful nature*, and under the condemnation of *death*; and the whole human race must *return to the dust of the ground*, from whence MAN was originally taken; but none will be condemned to the *death of the soul*, but for their own

own *actual sins*, nor for them, if they comply with the conditions of the *Covenant of Grace*. The *corruption or human nature*, on account of which *the whole race of ADAM* are reckoned *sinners*, is called *original sin*, from which no one can be cleansed but by a *new birth unto righteousness*. How this may be obtained is explained in the *Church Catechism*.

QUESTIONS.

To what did Mankind become subject the moment *Adam* broke the Divine Commandment? How many were there of Mankind when *GOD* made the *first Covenant*? With whom did *GOD* make that Covenant? Was it designed for *Adam* only as an *individual*? If *Adam*, as the *first Man*, corrupted human nature, have not all who proceeded from him come into the world with a corrupted nature? What are all of the human race reckoned on account of *Adam's* transgression? To what are all mankind subject through *Adam's* transgression? How must they all die? Will the race of *Adam* be condemned to *everlasting death* on account of *his sin*? What must they comply with if they would be saved from everlasting death? Is there any way of getting rid of the corruption of *original sin*? Where is this new birth unto righteousness explained to young persons?

INSTRUCTION.

It appears from *Adam's* breaking the *Covenant of Works* that Mankind would never attain to righteousness by their *own works*; *GOD* therefore resolved, of his own *free grace and favour*, to make a *new Covenant* with Mankind, in which *repentance and faith in a Sa-*

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viour should be accepted instead of *perfect obedience*. God saw fit to require *satisfaction* to be made for the sins of mankind, that he might not *encourage Sin* by passing over transgression as if it had never been committed; and as the transgression was committed in *human nature*, God saw proper that this satisfaction should be made, in *the same nature*, by a *second Adam*, who should be perfectly righteous himself, and lay down his life *willingly* to purchase back what the first Adam had forfeited, and for his *reward* the *second Adam* was to raise from the dead those whom he should redeem, namely, all mankind; and introduce to heaven such of them as he saw fit to partake of his kingdom. The *individual* or *person* of the human race whom God had fore-ordained to be the *second Adam* was JESUS CHRIST.

QUESTIONS.

Did God sentence all mankind to *everlasting death* for the transgression of the *first man*? Who only will suffer everlasting death? For what purpose may we suppose God made the *first Covenant*? For what purpose did God make the *Covenant of Grace*? What are accepted under this *Covenant* instead of *perfect obedience*? For what reason may we suppose God saw fit to require *satisfaction* for the sins of mankind? If God had pardoned sin without any satisfaction being made to his justice, what would he have encouraged? In what *nature* was the transgression committed? In what *nature* did God require satisfaction to be made? By whom was it to be made? What was this *Adam* to be in himself? What was he to do in order to purchase back what the *first Adam* had forfeited and lost?

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What did the *first Adam* forfeit and lose? What was to be the reward of the *second Adam*? What was he to do for all whom he had redeemed? Who was he to redeem? Was he to introduce them *all* to heaven? Who was he to introduce there? Did God ordain any *individual* of the human race to be the *second Adam*? Who did he ordain to be the Saviour of mankind?

INSTRUCTION.

As no mere man would be able by his own *natural powers* to redeem even his *own soul*, and much less the souls of a *whole race of sinners*, it was ordained, that the *eternal SON of GOD*, he who appeared to Adam and Eve in Paradise as the *LORD GOD*, should take *human nature* upon him, by uniting to himself, in a manner beyond our comprehension, the *second Adam*, and by this means become the *Saviour* of those whom he, in the power of the Almighty *FATHER*, created. This gracious plan of *Redemption* was intimated to the *first Pair*, before they were sentenced to return to the dust from whence they were taken; for *GOD* said to the Serpent, *that the seed of the woman should bruise his head*; which implied, that a *SAVIOUR*, who would be born of a woman, should destroy the works of the Serpent. If they had doubted this, their *repentance* and future good behaviour would have availed them nothing. As one generation of mankind arose after another, more and more particulars were revealed concerning the promised *Saviour*, and at length it was plainly made known, by the ancient prophets and John the Baptist, all of whom spake and wrote the very words of *GOD*, that the Saviour would have a *Divine* and *human nature*,

would perform wonderful works to prove himself to be **GOD** as well as **MAN**, and that in human nature, as the *second Adam*, he would live a life of righteousness, and die for the sins of mankind.

QUESTIONS.

Could any *mere man*, one of the race of *Adam*, by his own *natural powers*, live so righteous a life as to redeem his own *soul*? Supposing he could even have done this, could he have redeemed the *whole race of mankind*? As no *mere man* could redeem the lost race of mankind, who did **GOD**, in his great mercy and goodness, resolve to send to be their **SAVIOUR**? Was this gracious plan of redemption intimated to the *first pair*? What did the **LORD GOD** say to the Serpent before he condemned *Man* to return to the dust from whence he was taken? What did those words signify? Have any other particulars concerning the promised seed, or Saviour, been revealed? By whom have these particulars been made known? *Whose words* did the Prophets speak? What *two natures* did their predictions signify that *the Saviour* would have? What did they prophesy he would *do* to prove that he had the *Divine* as well as the *human nature*? What did they foretell he would do in his human nature?

INSTRUCTION.

At the very time when those who best understood the ancient prophecies expected the *Messiah*, or *Saviour*, to appear, and immediately after John the Baptist gave notice that he was at hand, our **LORD JESUS CHRIST** came as a *preacher of righteousness* and a **SAVIOUR**. **CHRIST** proved himself to be the **MESSIAH** the **SON of GOD**, by
fulfilling

fulfilling all the prophecies concerning him, and doing such things as mere MAN could not do. He proved himself to be the *second Adam*, for he lived a life of perfect righteousness, and then laid down his life *willingly* for mankind, and he *sealed* or established the *New Covenant* with his blood; and after three days he arose from the dead, and ascended into heaven in our nature. For the sake of the Saviour's *merits*, all who keep to the terms of the *New Covenant* will be reckoned righteous, and as such will be saved from the *death of the soul*, and received into heaven after they have suffered, the consequence of Adam's transgression, the *death of the body*; which death will prove a *blessing* to such of Adam's posterity as comply with the terms of the *New Covenant*. Mankind, since the fall of *Adam*, have been in a better condition than the *first pair* were at the *creation* in respect to their *spiritual* concerns, because the terms of the *New Covenant* are easier than those of the *first Covenant*, and they have the help of GOD's Holy Spirit to assist them in keeping those terms. The *New Covenant* is now called the *Christian Covenant*, and is explained in the Church Catechism.

QUESTIONS.

At what particular time did our Lord JESUS CHRIST come into the world? Was it not very remarkable that he should come just at the time when the *Messiah* was expected, and when John the Baptist gave notice of his approach? In what character did CHRIST come? Did he prove himself to be the *Messiah*? How did he prove himself to be the *Messiah*? Did he prove himself to be the *Son of God*? How did he prove it? How

did he shew that he was the *second Adam*? What did CHRIST seal with his blood? Did he continue in death? What did he do after he arose from the dead? What *nature* did CHRIST ascend in? Has not human nature then found admittance into heaven? What will such as keep the terms of the *New Covenant* be reckoned for CHRIST's sake? What will they be saved from? Where will they be received? What must they suffer first? Through whom do all mankind die? Through whom will all who have *faith* and *repentance* be saved? Which Covenant do you think best for Mankind, the *Covenant of Works*, or the *Covenant of Grace*? What is the Covenant of Grace now called? Where is it explained?

THE
CHURCH CATECHISM.

PART I.

Concerning the Christian Covenant.

EXPLANATION.

A *CATECHISM* is an Instruction by way of Question and Answer. The person who asks the question is called the *Catechist*; those who answer are called *Catechumens*.

The *Church Catechism* is an instruction in the principles of the Christian religion, made for children belonging to the *Church of England*. Young Christians should take great pains to learn the words of the Catechism, and afterwards to understand it.

The Church Catechism is divided into five parts.

1. An account of the *Christian Covenant*.
2. The *Creed*, or articles of belief.
3. The *Commandments*.
4. The *Lord's Prayer*.
5. The *Sacrament*.

QUESTIONS.

What is a Catechism? What is the Person called who asks the Questions? What art thou called who answer them? Which am I, the *Catechist* or a *Cate-*

chumen? Which are you? What is the *Church Catechism*? For whose use was it made? Into how many Parts is the Church Catechism divided? Which is the *first*? Which is the *second*? Which is the *third*? Which is the *fourth*? Which is the *fifth*?

EXPLANATION.

A *Covenant* is an agreement between two or more parties. The *Christian Covenant* is an agreement between GOD and *Mankind*, through JESUS CHRIST.

The *Creed*, or Articles of the Christian Faith, are those things which *Ohristians* are required to believe. They relate to GOD and CHRIST, and the *salvation of mankind*.

The *Commandments* are those which were spoken by the LORD GOD himself on Mount Sinai, and given to *Moses* on two tables of stone written by the finger of GOD.

The *Lord's Prayer* is that which our LORD JESUS CHRIST taught his disciples.

The *Sacraments* are *Baptism* and the *Lord's Supper*. By the *first*, mankind now enter into covenant with God; by the *second*, those who are in covenant with God express their Faith in Christ their Saviour, commemorate or keep up the remembrance of his death, and communicate with GOD the FATHER, the SON, and the HOLY GHOST, and with each other.

QUESTIONS.

What is a Covenant? What is the Christian Covenant? What is the *Creed*, or articles of the Christian Faith? To whom and what do they relate? What are the *Commandments*? What is the *Lord's Prayer*?

Prayer? What are the *Sacraments*? What do mankind do by means of *Baptism*? In whom do those who are in covenant with God express their Faith by means of the *Lord's Supper*? What do they commemorate? With whom do they communicate?

To what does the first part of the Church Catechism relate?

CATECHISM.

Q. *What is your name?* —

A. *Mary, John, &c.*

EXPLANATION.

Remember this is your *Christian name*, so called because it was given you when you were made a Christian. You have another name, which is called a *surname*, that is a name over and above your Christian name. By your *Christian name* you are distinguished from the rest of your parents' children; by your *surname* it is known that you and your brothers and sisters all belong to the same family: there are many Christians, of other families, who have the same Christian name as you have.

QUESTIONS.

What name have you that your brothers and sisters have not? What sort of a name is this? Why is it called a Christian name? What name have you besides? What name is that?

CATECHISM.

Q. *Who gave you this name?* Your Christian name?

A. *My godfathers and godmothers in my Baptism, where-*

in I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven?

EXPLANATION.

When you were born you were only a *human creature*, one of the race of the *first Adam*, subject to death through his transgression. You had no title to everlasting life; but your parents wished to have you taken into the *Christian Covenant*; for which purpose they had you *baptized or christened*.

By your *godfathers and godmothers* are meant persons who attended at your *Baptism, or Christening*, to see you made a Christian, and who gave you a *name* as such. Your having a Christian name is a *sign* that you have been made a Christian. By a Christian is meant, a *disciple or follower* of JESUS CHRIST, one who is engaged to own him as a *Saviour*, and obey him as a *Master*.

QUESTIONS.

By whom was your *Christian name* given you? When was it given you? What were you made at your *Baptism*? Whose *Member* were you made? Whose *Child* were you made? Of what were you made an *Inheritor*? Were you not born a *Christian*? What were you born? To what were you subject through Adam's transgression? Had you any title to everlasting life and happiness? What did your parents do for you that you might become a Christian? Who are meant by your *Godfathers and Godmothers*? Did these persons give you a Christian name? What is your having a Christian name a *sign* of? What is meant

meant by a Christian? What is a disciple or follower of CHRIST engaged to do?

EXPLANATION.

In your Baptism you were made a *member of Christ, the child of God, and an inheritor of the kingdom of heaven.* To be a *member of Christ* signifies to be one of that body of people which is called the *Church of CHRIST*, because our LORD and SAVIOUR JESUS CHRIST is the head of it.

You may form an idea of a *body of people* from a *school of children*; there are a great many children, but altogether they make but one *school*, one *body of scholars*. So there are vast numbers of Christians, but all together they make but one *body*, or, as it is called, *one Church*. Every scholar is a *member* of the school he belongs to. By a *member* may be understood one of those that make the school or body of scholars, as the members, that is the *hands, feet, &c.* make parts of the *human body*.

At the *head* of the school is a *master* or *mistress*; at the *head* of the *Church* is CHRIST. The master or mistress directs what the scholars shall learn, and either instructs them in what they ought to know and do, or sees that their teachers do it. CHRIST has provided for the *instruction of his Church*; he taught his *first disciples*, and commanded them to write and preach his doctrine; and, from the time he was upon earth, there have always been teachers; and when these teachers do their duty, *Christ* guides and directs them secretly by the HOLY SPIRIT. He also by the same Spirit opens the minds of those who wish to learn his religion, that they may understand his doctrine.

All scholars should obey their master or mistress, and strive to learn what they teach. All Christians should obey Christ, and endeavour to learn his doctrine.

QUESTIONS.

Whose *Member* were you made at your Baptism? What is meant by a member of Christ? Why is the Church called the Body of Christ? Are there not a great many members in a school? What do they make all together? What do all Christians make together? What is every scholar in a school in respect to the school as a body? What is every Christian in respect to the Church? Have not you many members in your own body? What do you understand by your members? What do these make all together? Does not the head by the thinking power which appears to be in it govern and direct the whole body? Has a School any head? Has the Church any head? What does a master or mistress of a school direct? Do they ever employ others to teach in their school? Has not CHRIST provided for the instruction of his Church? To whom did CHRIST first teach his doctrine? What did he command his Disciples to do? Have there always been teachers in the Christian Church? Who are the teachers at this present time? What should all the scholars in a school endeavour to learn? Who should they all obey? What should all Christians endeavour to learn? Who should they all obey? Is it not a high honour to be a member of the Church of Christ and a Disciple or Scholar of the Son of God? What were you made at your Baptism besides a Member of Christ.

EXPLANA-

EXPLANATION.

To be the *child of God* signifies to be *adopted* or taken into GOD's family as dear children, without any natural right, for CHRIST's sake ; to be allowed to call GOD *Father*, and to look to him for all things needful here, and an inheritance in heaven hereafter.

If the son of a poor *beggar*, destitute even of the necessities of life, and in danger of perishing, and heir to nothing but misery, were to be adopted or taken by a great earthly king to be as his son, with a promise of having a rich inheritance in his kingdom if he would mind the instructions which would be given him, and behave properly as a king's son, he surely would think himself highly honoured ; yet this adoption will appear like nothing when compared to that of the ALMIGHTY himself.

To be an *inheritor of the kingdom* of heaven signifies to have a right and title to a place in the kingdom of heaven as a child of God.

Heaven in Scripture is compared to a beautiful city built with gold and precious stones, in which the glory of God continually shines forth ; rivers of pleasure continually flow ; the Tree of Life flourishes in perpetual verdure ; and where sorrow, pain, and death, never enter, but all tears are wiped from all eyes.

The inhabitants of heaven are described as shining forth in celestial beauty brighter than the sun, clothed in white garments clear as the light, with golden crowns upon their heads and palms in their hands. They are said to be allowed to approach the throne of God, to rejoice in his presence, and to sing forth his praises, playing on their golden harps.

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This is but a faint shadow of heavenly bliss, for human language cannot describe divine things; but it serves to shew, that to be an inheritor of the kingdom of heaven is a very desirable privilege.

Set a due value then upon all your privileges as a Christian, and remember, that as such you are heir to an eternal inheritance, of which the most exalted description in human language can give but a very faint idea: no one can rob you of it; your Saviour has taken possession of it for you, and will conduct you to it when you rise from the dead, if you do not forfeit it by wickedness; but if you wish for the inheritance of a child of God, you must live like one upon earth.

QUESTIONS.

What is meant by being made a child of God? Is it not a most high honour to be allowed to call the great Creator of heaven and earth, FATHER? Is it not a great happiness to have an *Almighty Father* who is able and willing to supply the wants of all his children? What has God provided for his children in the next world? Suppose a King should see the son of a poor beggar just ready to perish, and should take compassion upon him, and adopt him for his own son, would he not rejoice and be thankful? Suppose the king should promise to give him an inheritance in his kingdom, would he not think it a great obligation? Have not those who are adopted into the family of God, and made heirs of an everlasting kingdom, much greater cause to rejoice and be thankful? Is not the description which is given of Heaven in Scripture such as should make every one desirous of having an inheritance in it? Should not you like

like to see the angels? Do not you think it must be delightful to be one amongst them, to bow down before the throne of God, and with a heart overflowing with love, gratitude, and joy, to sing his praises with all the company of heaven? Should you prefer the things of this life to Heaven? Who can rob you of your heavenly inheritance? Cannot you forfeit it by any means? How must you live if you wish for the inheritance of a child of God?

EXPLANATION.

If you desire to continue what you were made at your Baptism, you must do what God requires of those who were baptized, for *Baptism* is the *Christian Covenant*. By a Covenant is meant an agreement between two or more parties, by which each party binds himself to do certain things, and if either of them fail to do what he agreed to do the Covenant becomes void, and the other party is freed from what he agreed to do.

When you entered into the Christian Covenant you were a *little babe*, you had no understanding, you were not able to speak, of course you could not promise any thing in your own name. But Christian parents are encouraged to have their children baptized, and to hope that God will certainly admit them into Covenant with him for CHRIST's sake; for when our SAVIOUR was upon earth, he said, *Suffer little children to come unto me, and forbid them not*, and he took them in his arms and blessed them. Taking infants to be baptized is taking them to CHRIST. As infants can do nothing for themselves, those who take them, that is, godfathers and godmothers, answer for them.

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We know that GOD makes those who are baptized members of CHRIST, children of GOD, and inheritors of the kingdom of heaven, because our LORD JESUS CHRIST and his apostles have taught us in the *New Testament*, that those who are baptized will become so: and we are to look upon what they reveal or make known as GOD's promise in the *Christian Covenant*, made to all who are ready to promise, on their parts, what GOD requires of all whom he takes into that *Covenant*.

QUESTIONS.

Suppose any person who has been baptized does not keep to the conditions of the *Christian Covenant*, can he expect that GOD will continue to regard him as a member of Christ, his child, and an inheritor of the kingdom of heaven? What were you when you were taken into the *Christian Covenant*? Could you understand what they were doing with you when you were baptized? Could you speak and answer for yourself? How did our blessed Saviour receive little children who were brought to him when he was upon earth? As our Lord shewed such kindness to them, what have we reason to think he will do in respect to those who are brought to be baptized? Who answer for children when they are baptized?

Tell me now, in the words of the CATECHISM,

Q. *What did your godfathers and godmothers then for you?*

A. *They did promise and vow three things in my name—First, That I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.—Secondly, That I should believe all the articles*

articles of the Christian faith.—And, thirdly, That I should keep God's holy will and commandments, and walk in the same all the days of my life.

EXPLANATION.

To *promise* is to declare to your fellow creatures that you will really and truly do certain things.

To *vow* is to make a promise to GOD himself.

Your godfathers and godmothers promised for you, to the *Church or body of Christ*, that you would *renounce, believe, and do* the same as other Christians had promised and vowed to *renounce, believe, and do*; or those things required in the Christian Covenant. They made this promise to the Church of Christ, that you might be *received* into it as a *fellow Christian*; and they *vowed* to GOD that you would *renounce the Devil and all his works, &c. believe all the articles of the Christian faith, and keep God's holy will and commandments*, that he might *receive* you as a *member of Christ*, *adopt* you into his family as a *child of GOD*, and make you an *inheritor of the kingdom of heaven*.

Take notice, that under the Christian Covenant you are required to do **THREE things**, to *renounce*, to *believe*, and to *keep*.—To *renounce* any thing is to give it up, so as not to follow or be led by it; but to abhor and resist it.—To *believe*, is to receive as certain truth what is made known on good authority.—To *keep*, is to preserve whole and entire without alteration.

QUESTIONS.

How many things did your godfathers and godmothers *promise* and *vow*? In *whose name* did they do this?

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What was the *first* thing they promised? What was the *second*? What was the *third*? Why did your godfathers and godmothers *promise* these things to the Church of Christ? Why did they *vow* them to God? How many things are you required under the Christian Covenant to do?

EXPLANATION

The *Devil*, whom your Godfathers and Godmothers promised you should renounce, is the *chief of the wicked fallen angels*, the *great enemy of mankind*, through whose temptation the first Pair committed sin. The *Devil* tries to tempt *Christians* to serve him instead of serving their LORD and SAVIOUR JESUS CHRIST: and this he does by putting bad thoughts and wicked desires into their hearts when they are not attentive to their duty. While they are attentive to their duty they are under the protection of their HEAVENLY FATHER, and the guidance of the HOLY SPIRIT, and the *Devil* has no power over them.

To *renounce the Devil* is to *abhor* him in your heart, and to resolve to resist his temptations.

The *works* of the *Devil* are all kinds of *sin* and *wickedness*, which he tries to get *Christians* to do that they may lose their *inheritance in heaven*; for which he can give nothing in exchange but everlasting misery. Sin is called the *Devil's work*, because it is his whole employment.

QUESTIONS.

What are you to renounce in the first place? Who is the *Devil*? What is he to *mankind*? Who did he

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he tempt to commit *sin*? What does he try to tempt *Christians* to do? How does he tempt them? Which had you best serve, the SAVIOUR of the world, or the great enemy of mankind? When does the Devil tempt *Christians*? Can he draw you into sin while you are attentive to your duty? Why not?—What is meant by *renouncing the Devil*? What are the *works* of the Devil? Does he tempt *Christians* to do those wicked works? For what end does he tempt them? What has he to give in exchange for an inheritance in the kingdom of heaven? Why is sin called the Devil's work? How are you to renounce the works of the Devil?

EXPLANATION.

We read in scripture that GOD has provided a dreadful place called *Hell* for the Devil and his *Angels*, and all the wicked who forget GOD, and forsake their SAVIOUR and REDEEMER. *Hell* is described as the very reverse of the kingdom of heaven, as a bottomless pit of darkness, where GOD's glory is never seen, where there is not even a sun or moon; but, instead of the tree of life, and rivers of pleasure, a fire which never can be quenched. The inhabitants of this dreadful place are represented as in chains, suffering *eternal death*, or enduring torments greater than are felt when the body dies, occasioned by perpetual burning, and a gnawing worm continually preying upon their vitals; to anguish so intolerable as to occasion, instead of songs of joy, constant wailings and gnashing of teeth. These are the images which are employed to give us a faint idea of the misery of the wicked; but no human language can describe *Hell* any more than *Heaven*.

QUESTIONS.

QUESTIONS.

What place has God provided for the *Devil* and his *angels*? For whom besides them was it designed? How is *Hell* described in scripture? What is never seen there? What is there instead of a *tree of life*? How are the inhabitants of this dreadful place represented? What may we understand by *eternal death*? What are those torments compared to? What do these intolerable torments occasion those who suffer to utter? May we not judge, from the images employed to describe it, that *hell* is a dreadful place? Is there on earth any place so horrid? If all the most dreadful things in this world are brought together in the description of *hell*, have not we reason to think its miseries exceed our utmost comprehension? Would it not be the height of folly to give up an *heavenly inheritance* in exchange for a state of *endless misery*?

EXPLANATION.

You are also to renounce the *Pomps and Vanity of this wicked world*. This world is called *wicked*, on account of the many wicked things that are done in it. The *pomps* of the world are those things which proud people value themselves upon, such as *high birth, power, and grandeur*, fine clothes, jewels, magnificent houses, *splendid equipages*, &c. By the *Vanity* of the world is meant its enticing pleasures, called *vanity* because they cannot give true and lasting happiness.

To *renounce the pomps of the world* signifies to resolve not to set your heart upon them, but to value your heavenly inheritance above all things; to be humble in a high station, and contented in a lowly one; and to be
ready

ready to part with all the power, grandeur, and riches of this world, rather than give up the titles and privileges of a Member of Christ, a Child of God, and an Inheritor of the kingdom of Heaven.

QUESTIONS.

What are you engaged by the *Christian Covenant* to renounce besides the *Devil*? Why is the *world* called a *wicked world*? What are the *pomps* of the *world*? What do *proud people* value themselves upon? What is meant by the *vanity of the world*? Why are these pleasures called *vanity*? What is meant by *renouncing the pomps of the world*? What should you value above all things? How will those who renounce the *pomps of the world* be in a *high station*? Will they be proud of *crowns* and *coronets*, *fine clothes*, *jewels*, *titles*, and *equipages*? How will they be in a *lowly station*? Will they *envy* those above them? Will they want *finer things* than become their station? Will they desire to be in a *higher rank* than God has placed them? What will both *high* and *low* be ready to part with rather than lose the titles and privileges of a *member of CHRIST*, a *child of God*, and an *inheritor of the kingdom of heaven*? What is meant by *renouncing the vanity of this wicked world*? Where is *perfect happiness* to be found? Where should you carry your *hopes* then? What should you not *neglect* for the sake of *enjoying* any of the pleasures of *this life*? What should you be ready to give up rather than offend your *heavenly FATHER*? What should you resolve not to do?

EXPLANA-

EXPLANATION.

You are farther required by the *Christian Covenant* to *renounce the sinful lusts of the flesh*.

By the *sinful lusts of the flesh* are meant all desires to indulge the *natural appetites* beyond the bounds of duty; we may *eat* as much as will satisfy hunger, we may *drink* to satisfy our thirst; but if we covet too much victuals we give way to the *lust of gluttony*; if we covet too much drink, we give way to the *lust of drunkenness*.

We may take *recreation* and *diversion* to refresh our spirits, but if we are not contented with moderate pleasures, but are anxious after those things which are pleasant to see and hear, fine sights and other entertainments, we give way to the *lusts of the flesh*; in short, whenever we desire to please ourselves without regard to God's commandment, we *give way* to some of the *lusts of the flesh*. We *renounce* them when we resolve to *do our duty*, and get the better of our *sinful inclinations*.

QUESTIONS.

Are you required to renounce any thing besides the *devil* and all his *works*, and the *pomps* and *vanity* of this *wicked world*? What are the *sinful lusts of the flesh*? How much may we *eat*? If we desire to *eat* more than enough, what do we do? How much may we *drink*? If we desire to *drink* to *excess*, what do we do? May Christians take any *recreation*? Suppose they are *anxious* after any kind of *diversion*, what do they give way to? How many of the *sinful lusts of the flesh* are we to renounce? When may we be said to renounce them?

EXPLANATION.

Remember that we have *three spiritual enemies*, the
 9 . devil,

devil, the world, and the flesh. They are called *spiritual enemies*, because they do harm to the *spirits* or *souls* of mankind. The *devil* is our *great enemy*, and he employs the others as *his instruments*; when he wants to tempt any one to sin he sets *before* him the *pomps* and *glory* of the *world*, as the *most desirable things* he can possess; or tries to excite him to the indulgence of his natural appetites, beyond the bounds of moderation and duty.

In order to know when you are assailed by temptation you must endeavour to gain a thorough knowledge of your duty. Every desire to go beyond the Commandments of God is a temptation, and must be resisted. You now know what your Godfathers and Godmothers promised in your name that you would *renounce* or *give up*.

QUESTIONS.

What are our three spiritual enemies? Why are they called spiritual enemies? Who is our great spiritual enemy? What does the Devil employ as his instruments? What does he set before us as the most valuable things we can possess? What does he try to excite us to? What method must we take in order to know when we are tempted? What may we regard as temptations? Do you now understand what you are required by the Christian Covenant to give up?

EXPLANATION.

Your godfathers and godmothers promised that you should believe all the articles of the Christian faith. The articles of the Christian faith are all those things which
are

are revealed or made known in Scripture concerning GOD and CHRIST, and the *salvation of mankind*. To *believe* them is to be fully persuaded in your mind that they are *true*, and that it is your duty to live according to this belief.

QUESTIONS.

What did your godfathers and godmothers promise that you should *believe*? What are meant by the *articles of the Christian faith*? What is meant by *believing* them?

EXPLANATION.

The third thing your godfathers and godmothers promised in your name was, *that you should keep God's holy will and commandments, and walk in the same all the days of your life*. By *God's will* is meant what he chooseth his creatures should *do*. By *God's commandments* are meant, in general, the orders he has given for mankind to *do* certain things, and *not to do* others.

To *keep his holy will and commandments* is to follow *God's will* rather than *our own*, and do all in our power to prevent his *commandments* being *forgotten* by ourselves or others. To *walk in God's will and commandments* is to make them the *rules of our actions*, and lead a life agreeably to them.

QUESTIONS.

What was the *third* thing your godfathers and godmothers promised in your name? What is meant by *God's Will*? What are meant by his *Commandments* in general? What do you understand by *keeping* God's holy will and commandments? What is meant by *walking* in them?

EXPLANA-

EXPLANATION.

God has made his *will known* in scripture.

The *will of mankind* is often contrary to the *will of God*; *his will* is *holy*. It is *his will* that nothing should be done but what is *right and good*; and *our will* inclines us to yield to the temptations of the devil, to follow the pomps and vanity of this wicked world, and give way to the lusts of the flesh.

In order to know God's *will* we should *study* his *holy word*, which tells us what God *loves* and what he *hates*, what he has *commanded* and what he has *forbidden*; and we should resolve to get the better of every thing in our disposition which God *hates*, and endeavour to gain every *virtue* he *loves*; to do all he *commands*, and to keep from doing *all he forbids*. And thus we should *walk or live* all the days of our *lives*.

QUESTIONS.

Where has God made his *will known*? Is the *will of mankind* always agreeable to the *will of God*? What is God's *will* said to be? What is it the *will of God* that we and all creatures should do? What does our *own will* incline us to *yield to*? What does it incline us to *follow*? What does it incline us to *give way to*? What should we *study* in order to *know God's will*? What does the *scripture* tell us? What should we resolve to *get the better of*, when we find what the will of God is? What should we endeavour to *gain*? What should we *do*? What should we *keep from doing*? How long should we thus *walk or live*?

CATECHISM.

Q. Dost thou not think that thou art bound to believe and do all that they have promised for thee?

Take particular notice of the words, for you speak them for yourself—mind the question, *Dost thou not think Thou art bound to believe and do?*

A. Yes, verily, and by God's help so I will; and I heartily thank our HEAVENLY FATHER, that he hath called me to this STATE OF SALVATION through JESUS CHRIST our SAVIOUR; and I pray unto God to give me his grace that I may continue in the same unto my life's end.

EXPLANATION.

You say you verily think yourself bound to believe and do as your godfathers and godmothers promised and vowed in your name.

The word *verily* signifies *indeed* and *in truth*. You certainly should think yourself bound to believe and do what your godfathers and godmothers promised for you, because they promised in your name to procure you admittance into the Christian Covenant. Your godfathers and godmothers did you a great favour and kindness in answering for you. You would have been a long while before you could have been a member of CHRIST, the child of GOD, and an inheritor of the kingdom of heaven, if you had staid till you were able to answer for yourself.

You say, by GOD's help you will believe and do as they have promised for you. It is your duty to resolve to fulfil the promise and vow which your godfathers and godmothers made for you, but you cannot do this without GOD's help. This help GOD has graciously promised
to

to give by his *Holy Spirit*, and if you do *your part*, you may depend upon it God will do *his*.

QUESTIONS.

What does the word *verily* signify? Do you think yourself *verily*, or *indeed* and in *truth*, bound to believe and do what your *godfathers* and *godmothers* promised for you? Why should you think yourself bound to believe and do what others promised in *your name*, when you were a *little child*, and could not give *your own consent* to the promise and *vow*? Do not you think your *godfathers* and *godmothers* did you a great *favour* and *kindness* in answering for you? If you had had sense enough before you could *speak* to understand the privileges of the *Christian Covenant*, do not you think you should have wished to get somebody to answer for you? Should you have wished to have staid fourteen years before you became a member of *CHRIST*, the child of *GOD*, and an inheritor of the kingdom of heaven? If you think yourself obliged to your *godfathers* and *godmothers* for answering for you, should not you think yourself bound to make good what they promised and vowed in your name? Whose help do you stand in need of to enable you to renounce the devil, the world, and the flesh; to believe the articles of the *Christian faith*, and keep *GOD's* holy will and commandments.

EXPLANATION.

You say, You heartily thank your *HEAVENLY FATHER*, &c.

The *Christian covenant* is a state of salvation, so called because it puts you in the way of being saved from everlasting death, and attaining everlasting life.

And you should always *remember* and *acknowledge* that God called you into this state of salvation through Jesus Christ our Saviour. And you should pray unto God every day of your life to give you his *grace* that you may continue in the same unto your life's end ; because you are in perpetual danger of being drawn aside from it by the temptations of the *Devil*, the *World*, and the *Flesh* ; and if you are not in a state of salvation when you die, you will not be received into heaven, but will be condemned to *everlasting misery*, the *death of the soul*.

QUESTIONS.

What *return* should you make to your HEAVENLY FATHER for *calling you into a state of salvation* ? What is meant by *this state of salvation* ? Why is it so called ? What should you always *remember* and be ready to *acknowledge* ? Do you think you could have found out a way of salvation *yourself* ? Through *whom* are mankind *saved* ? What should you every day of your life *pray* God to give you ? What is meant by *his grace* ? For *what purpose* do you want God's *grace* ? Are you in any danger of being *drawn aside* from the state of salvation into which God has *called you*, or *given you the means of admittance* ? If you are not in a *state of salvation* at your *life's end*, what will be the consequence ? Are you *verily*, and *indeed*, *willing to renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh* ? I hope you will as readily *believe* what your godfathers and godmothers have promised for you, which is the next thing to be explained.

PART II.

Concerning the Belief or Articles of the Christian Faith.

EXPLANATION.

YOUR godfathers and godmothers promised and vowed in your name at your Baptism that *they believed all the Articles of the Christian Faith*; and you are bound to believe what they promised and vowed; because without the Faith of a Christian you cannot partake of the *privileges of the Christian Covenant*; that is, you cannot be a *Member of Christ, the Child of God, and an Inheritor of the kingdom of Heaven*. By the *Faith of a Christian* is meant all that Christians are required to believe concerning **GOD, the salvation of mankind by JESUS CHRIST,** and a *future state of rewards and punishments*. *The Creed, or, as it is called in the Church Catechism, Belief,* contains all these articles.

QUESTIONS.

What was the second thing your godfathers and godmothers promised in your name? What are the privileges of the Christian Covenant? Why are you bound by the promise and vow made in your name at your Baptism to believe all the Articles of the Christian Faith? What is meant by the Christian Faith?

CATECHISM.

Q. Rehearse the Articles of thy Belief.

A. I believe in God the Father Almighty, &c.

EXPLANATION.

This *Creed*, or *Belief* as it is called in the Church Catechism, is named the *Apostles' Creed*, because it may be proved, by the writings of the *apostles*, that they believed and taught all these articles.

The *Apostles* were first taught by CHRIST himself, and afterwards inspired by the HOLY GHOST; that is, the HOLY GHOST put into their minds what to write, consequently what they believed as articles of faith or belief must be true. So that we have good reasons for believing all the articles of the Christian faith.

Observe this is called your *Creed*, because it is expected that you make it your own by believing all that is contained in it, and acting according to your belief.

QUESTIONS.

What is this *Belief* called? Why is it called the *Apostles Creed*? By whom were the *Apostles* taught? By whom were they afterwards inspired? How were they inspired? If they were taught by CHRIST, and inspired by the HOLY GHOST, how must we think of what they believed? Have not we good reason then for believing all the articles of the Christian faith? Why is it called your belief?

EXPLANATION.

The *Apostles Creed* is usually divided into twelve articles, viz.

1. I believe in GOD THE FATHER ALMIGHTY,
Maker of heaven and earth,
2. And in JESUS CHRIST his only Son our Lord,
3. Who was conceived by the HOLY GHOST, born
of the Virgin Mary,
4. Suffered under *Pontius Pilate*, was crucified, dead,
and buried ; he descended into hell,
5. The third day he rose from the dead,
6. He ascended into Heaven, and sitteth at the right
hand of GOD THE FATHER ALMIGHTY,
7. From thence he shall come to judge the quick and
the dead.
8. I believe in the HOLY GHOST,
9. The Holy Catholic Church, the Communion of
Saints,
10. The Forgiveness of Sins.
11. The resurrection of the body,
12. And the life everlasting.

AMEN.

Into *how many articles* is this *Belief* usually divided ?
What is the *first* ? What is the *second* ? What is the
third ? What is the *fourth* ? What is the *fifth* ? What
is the *sixth* ? What is the *seventh* ? What is the *eighth* ?
What is the *ninth* ? What is the *tenth* ? What is the
eleventh ? What is the *twelfth* ? What do you say at
the end of the Creed ? Tell me now what is the *first*
article of your belief ?

EXPLANATION.

In this article you profess to believe in God *the Fa-
ther Almighty, Maker of heaven and earth.*

To believe in a GOD is the foundation of all RELIGION.

It signifies to believe that there is one SUPREME BEING who *governs* all things. To believe in him as the Maker of every thing in heaven and earth, is to believe that he *made* or *created* them all. We need only look at *ourselves*, the *earth* on which we tread, and the *heavens* over our heads, abounding with wonders, to be convinced that *there is a God*. The *admirable order* which prevails throughout all nature, shews, that the GOD who *made all things* is a *most wise* GOVERNOR. And the *care* which he has taken to *provide for all living creatures*, particularly for *mankind*, shews, that he is a *most kind* FATHER.

The scripture tells us, that GOD is, in a peculiar manner, the FATHER of our LORD JESUS CHRIST, and of Christians, for his sake. And GOD must be ALMIGHTY, that is, *able to do all things*, or he could not so *make, govern, and provide* for all.

QUESTIONS.

What do you profess in the first article of your Belief? What is the *foundation of all religion*? What is meant by *believing in a God*? What is meant by believing him to be the Maker of every thing in heaven and earth? Could you have come into being of yourself? Do you know any creature that is likely to have made itself? Do you know any creature who can make other creatures? Can you make a tree, a plant, a flower, or so much as a single leaf? Do you know any one who can? Are not the sun, and moon, and stars, very wonderful and beautiful objects? Do not all the things I have mentioned, and numbers of others that you see every day, shew that there is a God?

What

What particular shews that GOD is a most *wise* GOVERNOR? What shews that he is a most *kind* Father? To whom is God in a peculiar manner a FATHER? What is the meaning of the word *Almighty*? What does GOD's *making, governing, and providing* for all creatures prove him to be? Do you then verily believe in GOD the Father Almighty, Maker of heaven and earth? What is the second article of your belief?

EXPLANATION.

In this article you profess to believe in JESUS CHRIST, his only Son our Lord.

To believe in JESUS CHRIST signifies, in the first place, to believe there was upon earth a person called JESUS CHRIST. This may be proved by the writings of several who attended upon him, and were chosen witnesses of his life and conversation; and also by the writing of authors who were *enemies* to his doctrine.

The word CHRIST is the same as MESSIAH, and signifies the *anointed one*, or that individual of the human race whom God ordained ages before he was born, nay, before the world was created, to be the MEDIATOR and REDEEMER.

By a *Mediator* is meant, one who goes between two parties that are at variance, in order to reconcile them. By a *Redeemer*, one who delivers another from a state of ruin by paying a debt which he could not by any means pay himself.

QUESTIONS.

What do you profess in this article? What is meant in the first place by believing in JESUS CHRIST? How may it be proved that there ever was such a person?

What *other word* has the same import as the word CHRIST? What is the signification of these words? Who is meant by the *anointed one*? What was the *Messiah* ordained to be? What is meant by a *Mediator*? What is meant by a *Redeemer*?

EXPLANATION.

Mankind stood in need of a *Mediator* between them and God on account of *sin*; and of a *Redeemer* to pay down the price required by divine justice as an *atonement* for sin; namely, a *spotless life willingly offered*, which none of the *human race* could pay. No sinner could make atonement for his own guilt; he could not recover his innocence, of course he could not make atonement for a whole race of sinners; mankind therefore stood in need of a *Mediator* who, being free from guilt himself, might find acceptance with God in their behalf; of a *Redeemer* who had merit of his own, who could pay the price of their redemption.

That they might have an *acceptable Mediator*, and a *meritorious Redeemer*, the SON of GOD took *human nature* upon him.

QUESTIONS.

Did mankind stand in need of a Mediator between God and them? On what account?

Did they stand in need of a Redeemer? What did they want a Redeemer to do?

What atonement was required by Divine justice for the sins of mankind? Could any one of the race of the first Adam offer a spotless life? Could a sinner make atonement for his own sin? Could he recover his innocence,
and

and be as *free from guilt* as if he had *never sinned*? Could he make *atonement* for a *whole race of sinners*? Could mankind have found for *themselves* a *Mediator* whose *interposition* they were certain *GOD* would *accept*? Could they have found for themselves a *Redeemer* who could have *pleaded his own merits* in their behalf? What did the *Son of God* condescend to do, that they might have an *acceptable Mediator* and a *meritorious Redeemer*?

EXPLANATION.

The *Messiah*, in respect to his office, was to be a *Prophet*, to instruct mankind in the knowledge of *GOD's will*; a *Priest*, to offer the *sacrifice* required for the sins of mankind; and a *King*, to rule and govern those he should redeem.

It was usual to *anoint* with oil those who were *consecrated* or set apart to the offices of *prophet*, *priest*, and *king*; but the *Messiah* was *anointed* with the *HOLY GHOST*, which, at the time of his *baptism*, visibly descended upon him, accompanied by a voice from heaven, saying, *This is my beloved Son, in whom I am well pleased*. And it is said of the *Messiah*, that he was filled with the *Holy Ghost* from his birth.

As a *prophet* *CHRIST* instructed his church most perfectly in the will of *GOD*, and foretold future events; and he still instructs it by his *Gospel*.

As a *priest* he offered himself a sacrifice for the sins of the whole world, and is always interceding for blessings on his church.

As a *king* he set up a *spiritual kingdom* of which there shall be no end; and he governs and protects his church, or those who belong to his kingdom.

CHRIST proved himself to be the MESSIAH by doing the very things which the *ancient prophets*, many years before, *foretold* the Messiah *would do*. Their *predictions*, or what they are foretold, are conveyed to us in the *Old Testament*; the events which fulfilled their predictions are recorded in the *New Testament*.

What was the *Messiah* to be in respect to *office*? What was he to do as a *prophet*? What was he to do as a *priest*? What was he to do as a *king*? Was it usual to *anoint* prophets, priests, and kings, when they were *consecrated* or set apart to these offices? With what were they anointed? Was the Messiah anointed? How was he anointed? What accompanied the descent of the HOLY GHOST? What is said of Jesus? What did *Christ* do as a *prophet*? What does he still continue to do? What did *Christ* do as a *Priest*? What does he always do? What did *Christ* do as a *King*? What does he do now? Who are meant by Christ's Church? How did Christ prove himself to be the Messiah? Where are the predictions of the ancient prophets to be found? Where are the events which fulfilled their predictions recorded?

EXPLANATION.

You declare your belief *that* JESUS is the *only* SON of GOD.

While JESUS was upon earth, GOD the Father Almighty repeatedly declared, by a voice from heaven, that he was *his beloved Son*; no other Being was ever so owned by him, and JESUS alone wrought the works of the SON OF GOD.

You call JESUS CHRIST our LORD in this article.

In

In scripture, we are told, that *GOD the FATHER* made and governs all things by his beloved Son, whom he has ordained to be *their LORD*. It appears from scripture, that the *Son of God* was the *LORD* from the beginning of the world. He was in a peculiar manner *LORD* of all the *human race* who were in covenant with *GOD*. He was the *LORD GOD* of *Adam* and *Eve*; of *Abraham*, *Isaac*, and *Jacob*; and of the *people of Israel*; and he is now the *LORD GOD* of *Christians*; therefore he is styled in the creed, *our LORD*.

By comparing the *Old* and *New Testaments* together you may be convinced that *JESUS CHRIST* alone is the *LORD* most high above all creatures, in the glory of *God the Father*.

QUESTIONS.

Whose SON do you believe *JESUS CHRIST* to be? Did our Lord call himself the Son of God? Did he prove himself to be so? How did he prove himself so? Did he not appeal to his works as proofs of his being the *CHRIST* the SON OF GOD? Is the history of his wonderful works transmitted to us? Did any of the writers of this history see our Lord perform them? Do not you think then that there is a sufficient reason to believe *JESUS CHRIST* to be the SON OF GOD? How many such SONS has GOD? What did *GOD the FATHER* repeatedly declare of *JESUS*? Have we an account of *GOD's* owning any other Being as his Son? Do we read of any besides *JESUS* who wrought the works of the Son of God?

What do you profess to believe *JESUS CHRIST* to be besides the SON OF GOD? By whom do the scripture tell

tell us GOD the FATHER made and governs all things? What do they say GOD THE FATHER has ordained his SON to be? What does it appear from scripture that the SON OF GOD was from the beginning of the world?

To *whom* was he the LORD GOD in the *beginning of the world*? Whose LORD was he *afterwards*? Whose LORD is he *now*? Is he not properly styled our LORD?

What may you be convinced of, by comparing the *Old* and the *New Testaments* together? I hope then you will study them both with attention.

EXPLANATION.

The third article of the belief relates to the *Incarnation of the SON OF GOD*, or his taking human nature upon him. He was *conceived by the HOLY GHOST*, born of the *Virgin Mary*.

The Scriptures tell us that the SON OF GOD was from the *beginning* with *God the Father*; and that, according to his *original nature*, he was GOD; he was not of any *rank or kind of creatures*. The Scripture also informs us, that, in order to become a *Saviour to mankind*, the SON OF GOD laid aside the *glory* in which he used to appear upon earth, as the LORD GOD, and took *human nature* to his *divine nature*, so as to appear as one of the human race, but he was in reality both GOD and MAN.

The *Son of God* united to himself the *anointed or holy one*, who was ordained to be the *second Adam*, the *Mediator* and *Redeemer* of mankind.

The birth of the *second Adam* was miraculous; he was

was like the *first Adam* the *Son of God*, in this respect, that *he had no human father*. The *Virgin Mary* was known by many as the *Mother of Jesus*; he owned her as such, and constantly spoke of *GOD* as his *FATHER*. The particulars here mentioned of the *Messiah's* being *conceived by the HOLY GHOST*, and *born of the Virgin Mary*, are attested by *St. Matthew* and *St. Luke*, who were as faithful historians as ever wrote.

QUESTIONS.

To what does the *third article* of your creed relate? What is meant by the *Incarnation of the Son of God*? What are the *words* of the third article? With *whom* do the scriptures inform us the *SON OF GOD* was from the beginning? *What* do they say he *was* according to his original *nature*? What *rank of creatures* was he of? What does the scripture say the *SON OF GOD* did in order to become a *Saviour to mankind*? What did he take upon himself when he *laid aside* his original *glory*? When he *had laid aside* his original *glory*, and taken human nature upon him, what did he appear in respect to *outward form*? What was he in reality? What *individual* of the *human race* did the *eternal Son of God* unite to himself? Was the birth of the second *Adam*, the *human nature of the MESSIAH*, miraculous? Whose Son was the *Messiah* even in respect to his human nature? Had Christ any other *Father* besides *God*? Was he not then truly the *SON OF GOD* in every sense? Did our Lord own the *Virgin Mary* as his mother? Of *whom* did he constantly speak as his *Father*? Who have attested in the *Scriptures* that *JESUS CHRIST* was conceived by the *Holy Ghost* and
born

born of the Virgin Mary? By whose inspiration did the evangelists write?

How could the SON OF GOD unite to himself *human nature*? Is any thing *impossible with GOD*? If GOD has revealed that the *divine and human natures* were united in the person of JESUS CHRIST, ought we not to believe it, though we cannot conceive the manner of the union?

EXPLANATION.

In this article of your creed you profess to believe that the *second Adam*, who was no less than the *Lord from heaven*, actually made the sacrifice required for the sins of mankind.

Christ suffered under Pontius Pilate, or at the time a man named *Pontius Pilate* was governor of Judea, under the Roman emperor *Tiberius*. He was *crucified*, or nailed to a cross of wood through his hands and feet, and the cross being set upright, he was left in that condition till he expired. This was a most painful and ignominious death, and only inflicted upon those who were esteemed the worst criminals. He actually *died*; his *human soul and body* were separated by death as those of all human beings are. And he *was buried*. A disciple named *Joseph of Arimathea* wrapt his body in grave clothes according to the Jewish custom, and laid it in his own new tomb.

These particulars are related by the four Evangelists, some of whom were eye-witnesses of them, and they assure us that CHRIST did actually die. He also descended into Hell; the word translated Hell in some parts of Scripture, signifies the place of departed spirits.

The

The *soul* is a spirit, and does not die with the body. The death of the *body* is a separation from the *soul*; the death of the *soul* is a separation from God. When our Saviour expired on the cross he said, FATHER, *into thy hands I commend my spirit*. We cannot suppose that the FATHER, who loved the SON, would condemn his *human soul* to a state of torment. Besides, our LORD said to the *penitent thief* on the cross who was crucified with him, *To day shalt thou be with me in paradise*; which implied that there is a state of bliss for the soul when separated from the body by death.

QUESTIONS.

What is the *fourth Article* of your *Belief*?

Who was the *second Adam*? Did he make the *sacrifice* required by Divine justice for the sins of mankind?

What sacrifice was required by divine justice as an atonement for the Sins of Mankind? In what manner did Christ die? What do you understand by his dying? Who did he suffer under? Who was Pontius Pilate? What Roman emperor reigned at the time the Messiah suffered? On what kind of delinquents was the punishment of crucifixion usually inflicted? Did Christ actually die upon the Cross? What did a soldier do that Christ might be quite dead before he was taken from the Cross? Was our Saviour buried? Who begged his body and buried it? By whom are the particulars of our Saviour's death and crucifixion recorded? What is to be understood by our Lord *descending into Hell*? What did he say as he expired on the Cross? What did our Lord say to the penitent thief? Do not these expressions plainly show that his
descending

descending into Hell could not mean his going to a state of torment.

EXPLANATION.

In order to understand why Christ submitted to suffer and die upon the Cross we must remember that the *eternal SON OF GOD* took *human nature* upon him that he might be the *second Adam*. The *first man, Adam*, was originally the *whole of mankind*, there was no *human creature* in the world besides him ; the *woman* was made afterwards from one of his ribs, and all the human race have proceeded from Adam and Eve ; Adam therefore is to be regarded as the head or representative of all mankind, who, in respect to their *natural life*, have all been like their first parent, and as such, *partake of his sinful nature* ; they are all *subject to death*.

The *second Adam* was ordained to *supersede the first Adam* as the head or representative of the *whole human race* ; he was to live a life of *perfect righteousness*, and to offer himself a *sacrifice* for the sins of *all mankind*, that he might *redeem* them from *eternal death*, and make them *partakers* of the *spiritual life* which, by his union with the *eternal Son of God*, he had in him.

QUESTIONS.

Why did the *Son of God* take human nature upon him ? What was the *first man ADAM* originally ? How was he the *whole of mankind* ? Was not there a *woman* besides ? From whom have all the human race *proceeded* ? In what light then is *Adam* to be regarded ? In what respect have *all mankind* been like their *first parent* ? Have they all had the same kind of *nature*, consisting of a *body* and a *soul* ? As *partakers* of the *sinful nature*

nature of Adam, what have the whole human race been subject to?

What was the *second Adam* ordained to do? What kind of a *life* was he to *live*? What was he to do in order to make *atonement* for the *sins* of those whom he represented? What was he to *redeem* mankind from by this *sacrifice*? What was he to make them partakers of? How came the *second Adam* to have a *principle of spiritual life*? What is the fifth article of your *Belief*?

EXPLANATION.

Having in the *fourth article* professed your belief, that **CHRIST** made the *atonement* ordained for the sins of mankind, you declare in the *fifth article*, that you believe *he rose again the third day from the dead*. This our **LORD** had repeatedly told his apostles he *should do*; and all the evangelists attest that he *actually did so*. *St. Matthew* and *St. John* saw and conversed with him themselves after his *resurrection*, and numbers of persons besides, no less than *five hundred at one time*, who were well convinced of his being the very same **CHRIST** who was *crucified*, and *risen from the dead in his human nature*. It is a great satisfaction to *know* that **CHRIST** *rose from the dead*, because it proves that *human nature can be raised*.

QUESTIONS.

Did our **LORD** ever say that he *should rise again the third day*? Who have attested that he did so? Did any of the Evangelists see and converse with him after his resurrection? Did any other person see him? Of what were they all convinced? Is it not a great satisfaction to *know* that **CHRIST** *rose from the dead*? Why is it
so?

so? What do you profess to believe in the *sixth article*?

EXPLANATION.

In the *sixth article* you declare your belief, that **JESUS ascended into heaven, and sitteth at the right hand of GOD the Father Almighty.**

This article is as well attested as the last, for the very persons who saw him crucified, dead, and buried, saw him ascend or go up. And while they were gazing after him two *angels* appeared, and told them that **JESUS was gone up into heaven.** *St. Mark*, who wrote by the *inspiration of the HOLY GHOST*, says, that **JESUS sat down at the right hand of GOD**; by which is meant the place of the *highest dignity and power* in the glory of **GOD the FATHER.**

It is a great satisfaction to know that our **LORD ascended into heaven**, because when he went up he *carried our nature with him.* The *first man Adam* brought death upon human nature; *in him all die.* The *second Adam*, the **LORD** from heaven, *restored human nature to life*; *in him all shall be made alive.* It is a farther satisfaction to know that our **LORD** went up into heaven, because, when he said that he *should go to the FATHER*, he added, *that it was expedient and proper for him to go, that he might prepare a place for his faithful servants.* And it is a great comfort to think that we have a *Mediator in heaven*, a *friend* related both to **GOD** and **MAN**; an *advocate* whose intercessions and pleadings in our behalf will procure not only pardon of our sins on *sincere repentance*, but admittance into the kingdom of heaven.

QUESTIONS.

QUESTIONS.

Is our LORD's ascension well attested? Who saw him ascend or go up? Who appeared to them as our Lord was ascending? What did the angels tell them? What does St. Mark say respecting the place our Saviour went to? What is to be understood by the right hand of GOD? How did the Evangelist know that JESUS took his place at the right hand of GOD the FATHER ALMIGHTY? Is it not a great satisfaction to know that our Lord as the second Adam ascended into heaven? Why is it so? What did the *first man Adam* bring upon *human nature*? What are all said to *do in him*? What will the second Adam restore them to? What will all who die be made in him? Who was the second Adam in respect to his *divine nature*? What did our Lord tell his disciples concerning the expediency of his going to heaven? Is it not a great *comfort* to think that we have a MEDIATOR in *heaven*? Who is our MEDIATOR? To whom is CHRIST related? How is he related to GOD? How is he related to *man*? Is it not a happiness to think, that though we as *sinner's* cannot go to *heaven* to solicit pardon for ourselves, we have an *Advocate* there whose pleadings and intercessions will prevail in our behalf? What will CHRIST as our *Intercessor* procure for us, if we sincerely repent and amend our lives? What besides the pardon of our sins shall we obtain through his *Intercession*? What is the *seventh article* of your belief?

EXPLANATION.

In the *seventh article* you profess to believe that JESUS CHRIST will come from thence, that is, from *heaven*, to judge

judge the quick and the dead. When our LORD said that he should go and prepare a place for his faithful servants, he promised to *come again and receive them unto himself.* He also repeatedly declared that he should come at the *end of the world* as a *Judge*, to recompense the *good* and the *wicked*; to take the *former* to *heaven*, and condemn the *latter* to *hell*; and the apostles teach the same thing. *St. Paul* tells us, that *CHRIST* is to come to *judge the quick and the dead.* By the *quick* are to be understood all those who shall be alive at his coming; by the *dead* those who have died from the creation of the world till that time.

This article is very *comfortable* to those who endeavour to lead good lives; such persons will meet their LORD with joy at his second coming; but the thoughts of his appearance as an *awful judge* is enough to strike the mind of the *wicked* with terror, and it should lead them to repentance. Every Christian should frequently call to mind that our LORD certainly will come to judgment, that they may keep themselves prepared for the awful day of retribution.

QUESTIONS.

When our LORD told his apostles that he should go and prepare a place in heaven for his faithful servants, what did he *promise to do*? What does our LORD *intimate* in other parts of scripture? When he comes as a *judge*, what will he *do*? How will he *recompense* or *reward* the *good*? What will he do in respect to the *wicked*? What does *St. Paul* say *Christ* will come for at the end of the world? Who are meant by the *quick*?
Who

Who are meant by the *dead*? To whom is this article of the Creed *comfortable*? How will good persons meet their LORD when he comes to judge the world? Will the *wicked* do so, do you think? What effect will the thought of being condemned by a righteous judge have upon those who have led wicked lives? What should it lead every sinner to do? What should every Christian frequently call to mind? For what purpose should we think often of the day of judgment? What is the *eighth Article* of your Belief?

EXPLANATION.

In this *article* you profess to *believe in the HOLY GHOST*. The word *ghost* signifies *spirit*. There are a great many *spirits* among GOD's creatures; but there is only one HOLY GHOST, who is the *Spirit of God*; he is not a *creature*, but in the nature of GOD.

To believe in the HOLY GHOST is to believe that there is a HOLY GHOST; of this you may convince yourself if you read the scriptures, which were indited by the HOLY SPIRIT, and contain a number of particulars relating to him.

More will be said of the HOLY GHOST in another part of the Catechism.

QUESTIONS.

What does the word *ghost* signify? Are there not many *Spirits* among GOD's creatures? How many HOLY SPIRITS are they? Is the HOLY GHOST a *creature*? Who is he? Of what nature is the HOLY GHOST? What is meant by believing in the Holy Ghost? How may we know that there is a HOLY GHOST? By whom were the writers of the Holy Scriptures

Scriptures inspired? What is the *ninth Article* of your Belief.

EXPLANATION.

In this *article* you profess to believe in the *holy catholic church, the communion of saints*.

The *church* is called *holy* on account of its belonging to the SON of GOD, and because those who are members of it, being devoted to GOD, and sanctified by the HOLY SPIRIT in baptism, are required to lead *holy lives*, following the commandments of GOD.

The word *catholic* signifies *universal*. The *Christian Church* is called *catholic* or *universal*, because it is free to all nations.

Communion signifies *fellowship*; by *saints* are meant *holy persons*. All true *Christians* are *saints*, as belonging to the *body of CHRIST*, and sanctified by the HOLY GHOST; and they have all *communion together* with GOD the FATHER, SON, and HOLY GHOST, and with one another. They have all *one GOD* and FATHER, *one LORD JESUS CHRIST*, *one baptism* in the name of the FATHER, SON, and HOLY GHOST; *one hope of everlasting life*, &c. If any lose the *full benefit* of these privileges it must be their own fault, for GOD designed them equally for all.

QUESTIONS.

Why is the *Church* called *holy*? What kind of *lives* are those who are members of it required to lead? Why are they required to lead *holy lives*? How can they do so? What is the meaning of the word *catholic*? Why is the *Christian church* called *catholic* or *universal*?

What

What does the word *communion* signify? Who are meant by *saints*? Why are all *true Christians* reckoned *saints*? In what have they all a *communion* or *fellowship*? Who is the FATHER of the whole body of Christians? Who is the Lord of all? By what Holy Sacrament are they all admitted into the Christian Covenant? Who is the Comforter of all? What blessed hope do they all partake of? For how many of them was the Holy Sacrament of the Lord's Supper ordained? Of whose body are they all members? Whose children are they all reckoned? What inheritance are they all entitled to through the merits of Christ? Is there not then clearly a communion of benefits and privileges among the saints or holy persons belonging to the Church of Christ? Have we been admitted into a share of these privileges? Whose fault must it be if we lose the full benefit of them? For *whom* did GOD graciously design them? What is the *tenth article* of your *belief*?

EXPLANATION.

In this *article* you profess to believe in the *forgiveness of sins*.

By the *forgiveness of sins* you are to understand a *free pardon* and *remission*, or putting away the *punishment* due for sin; such a forgiveness as restores sinners to the favour of GOD, and gives them hopes of being *justified*, or regarded by him as *just persons*, and of receiving as such the *reward of righteousness*. This pardon mankind could have no *natural right* to; it proceeds entirely from the *mercy* of GOD, and is granted, for CHRIST's *sake*, to such as *repent* of their sins, and *believe* in him as a REDEEMER. This is a most comfortable article to every
D individual

individual of the *human race*, as all are sinners, not only on account of their being of the sinful nature of the *first man*, but also on account of their own personal offences; and, as sinners, they would all have been liable to the condemnation of eternal death if God had not mercifully allowed repentant sinners an interest in the *merits of CHRIST*, who, being righteous, submitted to death for the sake of mankind.

QUESTIONS.

What do you understand by the *forgiveness of sins*? What is meant by *remission of sins*? To what do this pardon and remission restore sinners? What does it give them hopes of? What is meant by being *justified*? What may those who are justified hope to receive? Have mankind a *natural right* to forgiveness and remission of sins? What do they proceed from? For whose sake are they given? Is not this a most comfortable article to the whole human race? Why is it so? How came human nature, which was created *good*, to be reckoned sinful? What are we all deserving of for own personal offences? Was **JESUS CHRIST** perfectly righteous? What reward was **CHRIST** entitled to for having lived in perfect obedience to the will of God? Did **CHRIST** claim for himself the reward of everlasting life without dying? What did he submit to suffer though he was righteous? In what light are we to consider death? For what gracious purpose did our righteous Saviour submit to suffer the punishment of sin? What is the *eleventh article* of your belief?

EXPLANATION

EXPLANATION.

In the *eleventh article* you profess to believe in the *resurrection of the body*. This part of the *Christian belief* is founded upon our LORD's *express promise*, that he will raise mankind to life at the last day. Christ's having raised his *own human nature* is a *proof* that he is able to raise mankind, and also a *pledge*, or *earnest*, that he will do it. If the *head* is raised the *members* will be raised likewise. *St. Paul* tells us, that when the last trumpet shall sound, to announce the coming of our LORD to judge the world, the *dead will be raised in a moment, in the twinkling of an eye*, and that then their bodies will be rendered *incorruptible and immortal*. The bodies of the *quick* will be instantly changed, to put them in the condition of those who are raised, so that it will be equivalent to a *resurrection to them*. Without the belief of a *resurrection from the dead* we could have no *hope* of obtaining our *heavenly inheritance*.

QUESTIONS.

On what is this part of the *Christian belief* founded? What *proof* did our LORD give that he was able to raise the dead? In what light may we regard his having raised his *own body*? Is not CHRIST the *head of the church*? If the *head* is raised, what may the *members* expect? What does *St. Paul* tell us concerning the resurrection of the dead? Will they be raised *gradually* or *suddenly*? When does he say they will be raised? Are such bodies as we now have fit to go to heaven? What change does the apostle say the bodies of those who are raised will undergo? What does he say will happen to

the *quick*? Will it not be equivalent to a resurrection to them? Is it not very comfortable to think, that though we must *die*, yet our bodies will not lie for ever in the grave? What could we have no hope of obtaining without a resurrection from the dead? What is the *twelfth article* of your *belief*?

EXPLANATION.

In the *twelfth article* you profess to believe in the *life everlasting*, or that, being risen from the dead, mankind will die no more, but live to endless ages either in happiness or misery. This article is founded upon many texts of scripture. It is a most comfortable thought to the good, that they shall live *for ever in the presence of God*; but it is dreadful to the wicked to look forward to *endless misery*: one or other must be your portion.

The word AMEN signifies, *so be it*. By this you express your steadfast belief of all and every part of the *Christian faith*, and your resolution to live agreeably to your belief.

QUESTIONS.

What is meant by the *life everlasting*? On what is this article of your *belief* founded? Is it not most desirable to live for ever *happy and glorious in the presence of God*? Is it not most dreadful to think of living for ever and ever in *misery and torment*? What is the meaning of the word *Amen*? What do you express by saying *Amen* at the end of the Creed?

EXPLANATION.

In the Creed there are *three chief points* of *Faith* to which the different *articles* respectively belong. Each
of

of these *points of faith* relate to *one* of the **DIVINE THREE** called the *persons* of the **HOLY TRINITY**.

The word **TRINITY** is not in scripture, but has been invented since the scriptures were published to the world, to express the *incomprehensible union* of the **FATHER, SON, and HOLY GHOST**, *three persons* in *one* **GOD**, which the scriptures plainly express.

QUESTIONS.

How many *chief points* of **FAITH** are there in the *Apostles' Creed*? To whom do each of these three points relate? ^{10th. 5?} Is the word **TRINITY** in Scripture? What was it designed to express? What word is applied to each of the **DIVINE THREE**?

CATECHISM.

Q. What dost thou chiefly learn in these articles of thy belief?

A. First, I learn to believe in God the Father, who hath made me and all the world. Secondly, in God the Son, who hath redeemed me and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me and all the elect people of God.

EXPLANATION.

Your *godfathers* and *godmothers* professed, in your name, to believe in the **FATHER, SON, and HOLY GHOST**. They did so because you could not have been *baptized* unless such a profession had been made; for when our **LORD JESUS CHRIST** ordained the *sacrament of baptism* he commanded that every person should be *baptized in this name*, or devote themselves to the service of that **GOD** in whose *nature* these *three* are *includ:d*;

and, as a *baptized person*, you are bound to believe the FATHER, SON, and HOLY GHOST, to be as certainly ONE GOD as that a *soul and body* are one human creature, or the millions and millions of the human race that have existed *one human nature*.

You are required to believe this on the authority of GOD's word, the *holy scriptures*; the truth of which cannot be doubted without highly offending GOD.

You are not required to *understand* the nature of the TRINITY, or the manner in which these THREE are ONE GOD, for this is impossible. We cannot tell the manner in which our own *soul and body*, (two very different things) are united together in one human creature, or how millions and millions of human creatures should have exactly the same nature, or that there should be in the creation a great variety of different kinds of natures of which the same may be said.

If we cannot understand what we behold with our eyes, much less can we be expected to understand the nature of the invisible GOD, the SUPREME BEING. But it is your duty to believe that there is a FATHER, SON, and HOLY GHOST, in the Divine nature, and that these THREE are ONE, because GOD has revealed it to us; and he certainly knows the Divine nature, though we cannot comprehend it.

QUESTIONS.

In whom did your godfathers and godmothers, answering for you, profess to believe? Why did they profess this belief? What did our LORD JESUS CHRIST command when he instituted the Sacrament of Baptism? What is to be understood by being baptized in this name?

name? As you have been devoted to the service of that GOD in whose nature FATHER, SON, and HOLY GHOST are included, in whom are you *bound to believe*? What are you *bound to believe* of the FATHER, SON, and HOLY GHOST? By what *authority* are we required to believe that there are in the *Divine nature* FATHER, SON, and HOLY GHOST? Can we doubt the *truth* of GOD's word without offending him? Should not we be very cautious then how we give way to *doubts* arising in our own minds, or suggested by others? Are we required to *understand* the *manner* in which the DIVINE THREE are ONE GOD? Is it possible we *should*? Are not the *human soul* and *body* very different things? Are not they evidently united? Do not we know that there are at this present time in the world many *millions* of *human creatures* exactly of the *same nature*? Are there not numbers of *other kinds* of *creatures*, and multitudes of *each sort*? Can we understand even what we behold with our eyes every day of our lives? Can we expect then to understand the *nature* of the *invisible* GOD? Why is it your duty to believe that the DIVINE THREE are *One* GOD? Does not God understand his own nature?

EXPLANATION.

Some of the articles of the Creed relate to the FATHER, some to the SON, and some to the HOLY GHOST. The first article relates to GOD *the* FATHER. Our Lord JESUS CHRIST said, and it is written in Scripture, that *no one knows the FATHER but the SON*, and he to whom the Son shall reveal him. To *know* the FATHER signifies to know his *divine nature* and *perfections*. To *reveal* the FATHER is to make known to his creatures

what they are capable of learning concerning his *divine nature* and perfections. The SON OF GOD hath so revealed the FATHER to mankind by his discourses, which are preserved in the New Testament.

QUESTIONS.

To which of the *Divine Three* does the *first article* of your belief relate? Who alone is said in Scripture to *know* the *Father*? Who is meant by the FATHER? What is meant by *knowing* the Father? What is meant by revealing the Father? Has the Son of God so revealed the FATHER? Where are the discourses by which CHRIST revealed the FATHER preserved?

EXPLANATION.

From the discourses of our LORD JESUS CHRIST, the SON OF GOD, we learn that the FATHER is the *highest* or SUPREME BEING, LORD of heaven and earth; that heaven is his throne, and earth his footstool; that he is the ONE TRUE GOD; that he is a *Spirit*; that he has life in himself; that he seeth in secret; that he knoweth the heart; that with him all things are possible; that he takes care of all his creatures in this *world*, more especially of *man*; that he gave his *only begotten Son* for the *salvation* of mankind; that he is *righteous, holy, merciful, forgiving*: such is the GOD who allows those that are in *Covenant* with him to call upon him as a FATHER, who loves his children with an *affection* of which that of the tenderest *earthly parent* is but a faint shadow. In this GOD you profess to believe as the CREATOR or MAKER of you and all mankind.

QUESTIONS.

QUESTIONS.

Do not the particulars which the SON has revealed give us an exalted idea of GOD THE FATHER? Is it not most comfortable to know that the *Father so loved the world, that he gave his only begotten SON to be a SAVIOUR to them, to the end that mankind should not perish, but have everlasting life?* Is it not a happiness to know that GOD the FATHER is not only *righteous and holy, but merciful and forgiving?* Is it not a *superlative honour*, as well as a most *valuable privilege*, to be in *Covenant* with such a great and benevolent Being? Is it not a most desirable felicity to stand in the tender relation of a *child*, to an *Almighty and all gracious Being?* Do you believe in GOD as an ALMIGHTY FATHER? Do you believe in him as the CREATOR?

EXPLANATION.

In the *six following articles* of your *Creed* you profess to believe in GOD the SON, *who hath redeemed you and all mankind.* To believe in GOD the SON is to believe that there is a *Divine Person* of the same *nature* with the FATHER, and as truly *his SON* as you are the son or daughter of your parents. As no one, excepting the SON of GOD, knoweth the Father, neither doth any excepting the FATHER know the SON; but the FATHER hath been graciously pleased to *manifest or shew forth* his SON *in the flesh*, that is, in *human nature*; he repeatedly owned his *beloved SON* while he was upon earth, and shewed that he had invested him with divine power.

Unless GOD had *manifested* his SON to the world mankind could not have known that he *has a SON.* The

SON OF GOD was manifested in the flesh in the Person of JESUS CHRIST, who was both GOD and MAN.

QUESTIONS.

In whom do you profess to believe in the six articles which follow the first? What is meant by believing in GOD THE SON? Who alone knows what nature the SON is of, and how long he has existed? Has not the FATHER been graciously pleased to *manifest* or shew forth his SON to the world? How was the SON of GOD manifested to the world? Did GOD the FATHER own his SON while he was *incarnate*? With what did he invest him? In *whose person* was the SON of GOD manifested? What was JESUS CHRIST by his *union* with the *eternal SON of GOD*? Do you think mankind could have found out that GOD *has a SON* if he had not been pleased to *manifest him*?

EXPLANATION.

The SON is called in scripture the *WORD of God*, because he is the *revealer* and *interpreter* of *divine things*; while *incarnate* he made known to the world that he is the only begotten SON of GOD; that he and the FATHER are ONE; that GOD the FATHER *loved* him before the *foundation* of the *world*; that he had a *glory* with the FATHER before the world was; that he *spoke* what he had *seen* with the FATHER, whom no man had seen; that he came down from heaven to *do the will of him that sent him*; that he came forth from the FATHER, and *came into the world*, and was to *leave the world* and go to the Father; that he should *ascend up* where he was before.

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He affirmed that, being *united to human nature*, he was the **CHRIST**, or **MESSIAH**; that he *had power on earth to forgive sins*; that he was the **SAVIOUR of the World**, the *Way*, the *Truth*, the *Resurrection*, and the *Life*; that no one could come to the **FATHER** but by *Him*; that all judgment was committed unto him, to the end that all might honour the Son even as they honoured the Father.

QUESTIONS.

What is the **SON of God** called in some parts of scripture? Why is he called the **WORD**? What did the **WORD** make known concerning himself while he was *incarnate*? What did *Christ* say of his union with the **FATHER**? What did he say of **GOD the FATHER's love for him**? What did he say of his own original glory? What did he profess to *say*? What did **CHRIST** say concerning his *coming into the world and going out of it*? What did he affirm of himself as *united to human nature*? What did he say he had *power to do*? What did he say of himself as the **SAVIOUR of the world**? What did he say in respect to any one's *coming to the FATHER*? What did he say was committed to him? Why did he say all judgment was committed to him?

EXPLANATION.

Our Lord *Jesus Christ the Son of God* commanded his Disciples to baptize in his name, together with that of **GOD the FATHER**, and the *Holy Ghost*; he declared that he should sit on the throne of his glory, and all his holy angels with him, and that before him as the *King and Judge*, all nations should be gathered together, and that all power is given to him in heaven and in earth. All this

as a *Christian* you are bound to believe of *GOD the SON*.

QUESTIONS.

What did our Saviour shew by commanding his Disciples to join his name with *GOD the FATHER* and the *Ho'y Ghost* in the holy Sacrament of Baptism? What is given into his hands both in heaven and earth as the *SON OF GOD*? In what character will he appear when he comes to judge the world?

EXPLANATION.

You are farther bound to believe that *GOD the SON* hath redeemed you and all mankind; or to believe that, if *GOD the SON* had not taken our nature upon him, and as the *second Adam* paid his life as the ransom or price, for restoring to mankind that life which the *first Adam* forfeited, they would have remained for ever in the state to which *Adam* reduced them, subject to death, without any hopes of rising again.

On account of the *sin* of the *first Adam*, *GOD* saw fit to conclude all under *sin*, that he might, on account of the righteousness of the *second Adam*, give redemption to all. The wages of *sin* is death, which every individual of the human race will be found at the last day to have deserved; but the gift of *GOD* is eternal life, through *JESUS CHRIST our LORD*; a gift infinitely preferable to that life which he saw fit to take away.

QUESTIONS.

What do you profess to believe *GOD the SON* has done for you and all mankind? What did he do in order to become a Redeemer to you and all mankind? What did he pay down as a ransom or price for the redemption of mankind? For what purpose did he pay down his life? If the *SON*
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of GOD, as the *second Adam*, had not *ransomed mankind*, in what *state* would they have remained? To what *state* did the *first Adam* reduce *mankind*? Would it not have been dreadful to be *subject to death*, without the *hope of rising again*? What did GOD see fit to *do* on account of the *sin* of the *first Adam*? Why did GOD conclude all the whole race *under sin* on account of the transgression of *one man*? What are the *wages of sin*? Who at the last day will be found to have *deserved death*? Will any one have cause to complain at the last day, that death has been inflicted on him? Whose gift is everlasting life? Which is to be preferred, the *natural life* of Man, or that eternal life which is the gift of God through Jesus Christ.

EXPLANATION.

In the *eighth* and *ninth articles* you profess to believe in GOD the HOLY GHOST, who *sanctifieth you and all the elect people of GOD*. To believe in GOD the HOLY GHOST is not only to believe that there is a HOLY GHOST, but to believe that he is *no created spirit*, but as *really and truly in the nature of GOD* as you are in the *nature of mankind*. This is proved in scripture.

You are required also to believe that the HOLY SPIRIT *sanctifieth you and all the elect people of GOD*. To *sanctify* signifies to *make holy*; wherever the HOLY GHOST is there is *holiness*.

Adam defiled human nature by committing *sin*, and every human creature partakes of this defilement when it comes into the world; but the HOLY GHOST sanctifies the *elect people of God*. The word *elect* signifies *chosen*. The elect people of God are his *adopted children*,
elect

electd in the Sacrament of baptism to be heirs of an heavenly inheritance ; when God adopted them, the Holy Ghost cleansd their nature from the defilement of *original sin*, and *sanctified* or made them *holy*.

QUESTIONS.

What is meant by believing in GOD the HOLY GHOST ? Is the HOLY GHOST a created Spirit ? What is He ? Where is it proved that the HOLY GHOST is of the nature of God ? What do you profess to believe that the Holy Ghost does for you and all the elect people of God ? What is meant by sanctifying ? What is there where the HOLY GHOST is ? Who first defiled human nature ? Who partake of this defilement ? What does the HOLY SPIRIT do for the *elect people* of God ? Who are they ? When are they elected ? To what are they elected ? What does the Holy Ghost do for the sinful race of Adam when they are adopted as the Children of God ?

EXPLANATION.

How the HOLY SPIRIT communicates itself to the *human soul* we cannot tell, for both the HOLY SPIRIT and the *soul* are in their nature *invisible*, and *incomprehensible* to us ; nor have we occasion to know, for sanctification is the *work* of the HOLY SPIRIT ; our proper business is to *pray for his aid*.

We have need of a *sanctifier* *all our lives*, though we were made holy at our *baptism* ; for we *defile ourselves* and become *unholy* whenever we *commit sin*, and we never can make ourselves *holy* again ; but the HOLY SPIRIT, for CHRIST's sake, renews or sanctifies anew those

those who *sincerely* repent of their sins, and *earnestly* desire to be *holy persons*, *elect* people of GOD, members of the *holy catholic church*, and of the *community of saints*.

QUESTIONS.

How does the HOLY SPIRIT communicate itself to the *human soul*? Why cannot you tell? Have we any occasion to know the method of *sanctification*? Is it not enough for us to have an assurance that it is done? Whose *work* is *sanctification*? What is our proper business? How long have we need of a *sanctifier*? If we were made holy at our *baptism*, how comes it to pass that we stand in need at any time of *sanctification*? Cannot we make ourselves *holy* again? What does the HOLY SPIRIT do for us? For whose sake will the HOLY SPIRIT *renew* us? Whom will he *renew*? Do you think he will *renew* unto *holiness* those who have no desire to be *holy persons*? Do you think he will sanctify those who have no wish to be among the *elect* people of GOD, members of the *holy catholic church*, and of the *community of saints*?

EXPLANATION.

The Doctrine of the HOLY TRINITY is the most comfortable that can be to the sinful race of mankind. Cherish in your mind, then, a desire to have the belief of the *Holy Trinity*, or *Divine Three in One*, confirmed to you; study the scriptures with *humility*, and you may confidently hope that your *reason* will be so assisted by the HOLY SPIRIT as to be *fully convinced* that what is revealed concerning the *Father, Son, and Holy Ghost*, is certainly true. But if you *willingly entertain doubts* of those things which GOD has graciously revealed, you
cannot

cannot *expect the aid of his Spirit*, and without it you will never be able to distinguish *truth from error* in spiritual concerns ; the *meek or teachable*, GOD has promised to *guide in judgment*, but he declares that he *resists the proud*, or those who think they have no need of a divine guide.

QUESTIONS.

Is it not very comfortable to contemplate the great *Creator and Governor* of the world as a kind and tender father, *merciful and forgiving* ? Should we be so happy if we regarded the SUPREME BEING as a *vindictive* GOD, ready to *avenge* himself on those who offend his laws ? Are you willing then to believe in GOD the FATHER, *who hath made you and all mankind* ?

Is it not comfortable to believe that, though you must die, yet you have a *blessed Redeemer* who will raise you again ? Is it not comfortable to believe, that though you can make no amends to GOD for the transgression of the *first man* and your own *personal guilt*, your Redeemer has made the *atonement* required for the sins of you and all mankind ? Is it not comfortable to believe that, though you could not obtain an *eternal inheritance for yourself*, much less for a *whole race of sinners*, your Redeemer has done it all for you ? Are you willing to believe in GOD the SON, *who hath redeemed you and all mankind* ?

As you are sensible that you are of a *sinful nature*, which you cannot yourself *cleanse* from the defilement of sin, and are conscious that you have repeatedly *defiled your own soul by personal sins*, and that you cannot *renew it unto holiness* ; is it not very comfortable to believe in a *sanctifier* ? Are you willing to believe then in GOD
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the HOLY GHOST, who sanctifieth you and all the elect people of GOD ?

Are you disposed to believe in the *Holy, Blessed, and Glorious TRINITY* ? Do you wish to have this belief confirmed to you ? What method should you pursue for this purpose ? How should you study the scriptures ? If you study them with *humility*, what may you confidently *hope* ? Have not you often been convinced by your instructors of the *reality* of things which, to your unexperienced mind, appeared before *impossible* ? Do not you think the WORD of GOD, and the *secret influence of the Holy Spirit*, can produce as great an effect as the instruction of your *fellow creatures* ? Suppose you should be inclined to entertain *doubts* of the *truth* of those things which GOD has revealed, can you expect the *aid* of GOD's *Holy Spirit* then ? What will you not be able to distinguish without the aid of the *Holy Spirit* ? Who hath GOD promised to *guide in judgment* ? Who does he *resist* ? Who may we understand by the proud ?

PART III.

Concerning God's Commandments.

EXPLANATION.

It will not be sufficient for your eternal salvation that you *renounce* and *believe* as your Godfathers promised for you ; you must also *do* what they promised in your Name.

CATECHISM.

CATECHISM.

Q. You said that your godfathers and godmothers did promise for you that you should keep God's commandments; tell me how many they be?

A. Ten.

Q. Which be they?

A. The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

EXPLANATION.

The *commandments* here meant are the *Ten Commandments*, called the *Decalogue*, which God spake, in the hearing of the *people of Israel*, on *mount Sinai*, and wrote with his *own finger*, or by his *immediate power*, on *two tables of stone*. They are conveyed to us in the twentieth chapter of the book of *Exodus*, which was written by *Moses*; and they are repeated in the book of *Deuteronomy*, written also by *Moses*: these books make a part of the *Bible*, and are most certainly true.

QUESTIONS.

What are you, as a *member of CHRIST*, the *child of God*, and an *inheritor of the kingdom of heaven*, required to *renounce*? What are you required to *believe*? Is it sufficient for your *salvation* that you *renounce* and *believe* the things which your *godfathers* and *godmothers* promised and vowed that you should *renounce* and *believe*? What must you do? What *Commandments* are here meant? By what other name are they called? In whose hearing did God speak these *Commandments*? From what place did the Lord speak them?

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On what were they written when God gave them to Moses? What is meant by their being written by the finger of God? In what part of Scripture are these Commandments to be found? Who wrote the Book called Exodus? In what other Book of the Bible are the Commandments repeated? Who wrote the book called Deuteronomy?

EXPLANATION.

The *Commandments* were given in a very solemn and awful manner. The LORD had before said unto Moses, *Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children;* and, on the day appointed, the people, in obedience to God's command, came near, and stood under the mountain, and the mountain *burned with fire* unto the midst of heaven, with darkness, clouds, and thick darkness. And the LORD spake unto the people out of the midst of the fire, and they *heard the voice of the LORD, but saw no similitude*, nothing that bore resemblance to any creature, only they heard a voice; and the LORD declared unto them his *Covenant*, even the *Ten Commandments*.

QUESTIONS.

Who did the Lord command Moses to gather together to hear his Commandments? Why were all the people to hear the words of the LORD? To whom were the man and woman to teach them? Was it not very awful to behold *Mount Sinai* as *Moses* describes it to have appeared on this solemn occasion? Was it not very affecting to hear the LORD himself speaking the *commandments*

commandments out of the midst of the *fire*? What did the people hear? What *similitude* did they see? What is meant by their seeing *no similitude*? What did the LORD declare unto the people of *Israel*? What is here meant by his *Covenant*?

EXPLANATION.

Before GOD spake the *Commandments* he said, *Hear, O Israel, I am the LORD thy GOD, who brought thee out of the land of Egypt, out of the house of bondage*; by which words he acquainted them that he was the LORD GOD of their *father Israel*, or *Jacob*. The LORD GOD was the same *divine Being* who was also the LORD GOD of *Adam*, of *Abraham*, and of *Isaac*, and who is now the LORD GOD of *Christians*: the SON of GOD, the WORD; not GOD the FATHER, for him no man has seen at any time; nor is the LORD an *angel*, or any *created being*. The LORD GOD reminded his people *Israel* of the *deliverance* he had lately wrought for them by bringing them out of the land of Egypt, in order to put them in possession of the land which he had promised to their forefathers *Abraham, Isaac, and Jacob*; he called *Egypt* the *house of bondage*, because of the state of slavery to which the *Israelites* were reduced by the *Egyptians*.

The *Commandments*, though given at *first* to the people of *Israel*, are *suitable* to all people who are in *Covenant* with GOD; for they order such things as GOD approves, and forbid such things as he *hates*: the observance of them will keep *Christians* in the way of *salvation*.

QUESTIONS.

What did the LORD GOD say before he spake the *Ten Command-*

Commandments? What did he acquaint the *Israelites* with by those words? To whom was he LORD before he brought the children of *Israel* out of *Egypt*? Whose LORD is he now? What is he now called besides the LORD? Is this LORD GOD the FATHER? Is this LORD an *Angel*? Is he a *created being*? What is he then? What did the LORD remind the *Israelites* of when he had told them he was the LORD their GOD? Did not this wonderful deliverance prove him to be the LORD GOD? Could any besides GOD have changed the course of nature as was done in the plagues of *Egypt*? For what end did the Lord bring the people of *Israel* out of *Egypt*? Why did the Lord call the land of *Egypt* the house of bondage? To whom were the *Commandments first given*? Who do they suit? What do they order? What do they forbid? From what will the *keeping of GOD's commandments* preserve Christians? Do they not then deserve our best attention?

CATECHISM.

Q. Repeat the first Commandment.

A. Thou shalt have none other gods but me.

EXPLANATION.

From the scriptures of the *New Testament* we understand that it was the will of GOD, the FATHER ALMIGHTY, to receive the worship of the *Israelites* through his only SON (though he was not revealed to them by that title), and that they should honour the SON, according to his *Divine nature*, as the only LORD GOD. The *heathen nations* fancied that there were a number of Gods; but the *Israelites* were commanded to have
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none other besides their SAVIOUR, the *Divine Being* who had *saved* them from their *enemies*, and brought them, by wonderful miracles, *out of the land of Egypt, out of the house of bondage.*

The same LORD GOD has been a SAVIOUR to all mankind : he wrought salvation for them by taking *human nature* upon him ; while *incarnate* the LORD *revealed* things concerning the DEITY, which, for wise reasons known only to GOD, were *hidden* from the *Israelites* ; he spake of the FATHER from whom he himself proceeded, and of the HOLY SPIRIT, and taught *Christians* to have no other GOD but that *incomprehensible Being* in whose *Divine nature* are included FATHER, SON, and HOLY GHOST ; therefore, when you repeat this *Commandment*, or hear it *recited*, you should regard it as calling upon you, as a *Christian*, to keep stedfast to the adorable TRINITY, in whose name you have been *baptized*, and to have *no other God*, but to worship the DEITY through JESUS CHRIST our LORD.

QUESTIONS.

Through whom did GOD *the* FATHER receive the worship of the *Israelites* ? Was this DIVINE PERSON called the SON at that time ? What was he called ? What did the heathen nations fancy ? What commandment was given to the *Israelites* to keep them from worshipping a plurality of Gods ? Was GOD *the* FATHER revealed to the *Israelites* when the Commandments were given from Mount Sinai ? Was GOD *the* HOLY GHOST revealed to them at that time ? Under what name did the SON OF GOD reveal himself to the *Israelites* ? Was not the LORD GOD a Saviour to the *Israelites* ?

Israelites? If they worshipped the Lord God as the only true God, which of the Ten Commandments did they obey? To whom besides the people of Israel has the LORD GOD been a Saviour and in a higher sense? Did the *Son of GOD* while incarnate reveal GOD THE FATHER? Did he not reveal *God the HOLY GHOST* also? As Christians are plainly taught that there are in the GODHEAD *three DIVINE PERSONS*, who are they required by the first Commandment to worship? In whose name were you baptized? To whom should you keep stedfast? What Commandment do those who call themselves Christians break when they worship God the FATHER only, refusing to acknowledge the Divinity of the SON and the HOLY GHOST? Through whom is the HOLY TRINITY to be worshipped?

EXPLANATION.

To *have no other God* signifies, not merely to believe GOD to be such as the scriptures describe him, and that there is no other, but to be ready to *obey the Divine will and commandments at all times*, and not to suffer any thing to occupy that place in your *affections* which belongs to GOD alone.

The *first Commandment* calls upon you, as a *believer in GOD*, to *renounce the Devil and all his works, the pomps and vanities of the world, and all the sinful lusts of the flesh*, for GOD's sake; or that you may serve GOD as you ought to do. Those who give up their minds to *work wickedness* may be said to *dishonour GOD*, for they give their service to the *Devil*. And those who prefer the pomps and vanity of the world, or satisfying the lusts of the flesh, to *keeping GOD's Commandments*, put them

them in the *place of God*, and may be said to have other *Gods*.

QUESTIONS.

Is it sufficient merely to believe that there is a *God*, and that he is such a Being as the Scriptures describe him? What should your belief in *God* make you ready to do at all times? Who will occupy the first place in your affections if you believe truly in *God*? What will you renounce if you believe truly in *God*? Can you *serve God* as you ought to do if you do not *renounce* that enemy and those *things* which would draw you from your duty? Is it not *worth while to renounce the Devil and all his works to serve God* who is your *tendereſt Parent*, your *beſt Friend*, and your *greateſt Benefactor*? What may thoſe be ſaid to do who *work wickedneſs*? How do they *diſhonour God*? Would not even an *earthly parent* think himſelf diſhonoured were his child to quit him in order to put himſelf under the direction of his *greateſt enemy*? Would not any friend think himſelf *diſhonoured* if one to whom he had expreſſed the greateſt affection ſhould prefer thoſe who were bent on *deſtroying him*? Would not one who had conferred a number of obligations upon a perſon greatly his inferior think himſelf diſhonoured if that perſon, inſtead of ſerving him, ſhould enter into the ſervice of his declared enemy? Is it not the extreme of wickedneſs to treat *God* as no one would like to be treated by a fellow creature? Is not this the caſe with thoſe who prefer the works of the Devil, and the pomps and vanities of the world, to *God*?

CATECHISM.

Q. Repeat the second Commandment.

A. Thou shalt not make to thyself any graven image, or the likenesses of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them; for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

EXPLANATION.

The *Image of GOD*, he who appeared as GOD in the world, is the *Son of THE FATHER ALMIGHTY*; he is called, by *St. Paul*, the *brightness of his Father's glory*, the *express image of his person*; in him GOD is as truly seen as we behold one of mankind when we look upon any human creature. Whenever it is said in scripture that GOD appeared and spake, we must understand the expression to relate to the *Divine Image of the FATHER*; for the FATHER is *invisible*, no man has seen him at any time.

At the time this *Commandment* was given there were many nations upon earth, particularly the *Egyptians*, who, instead of honouring the *Divine Image* (then called the *LORD GOD*) by bowing down to him and worshipping him, made to themselves idols, or images of silver and gold, wood, stone, &c. in the likeness of birds, beasts, fishes, &c. These graven images, and other likenesses of things in heaven and things on earth, and things in the water under the earth, they made to represent false gods which

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had no existence but in the foolish imaginations of men, who fancying themselves wise or capable of discovering *divine things* by their own *natural reason*, had become in respect to religion *fools*.

To these *graven images* and *likenesses* the *heathens* bowed down and worshipped in preference to the LORD GOD, whom they *professed to hate*.

QUESTIONS.

What does GOD in this Commandment *forbid* to be made? What does God *forbid to be done* in respect to *graven images*, &c.? What does the LORD GOD style himself in this Commandment? What does the LORD GOD *threaten* to those who *hate him*? What does he *promise* to those that love him? Who is the Image of God? What is the Son of God called by St. Paul? When we read in Scripture that GOD *appeared*, what are we to understand by the expression? Did not GOD the FATHER appear? In whom has God been seen by human eyes? As the Son of God is the very Image of the Father, truly God, and one with the Father, what ought all persons, to whom this commandment is known, to do? What did the heathen nations do at the time the *Ten Commandments* were given, instead of *bowing down and worshipping the LORD GOD*? What did they *make to themselves*? What did they mean to *represent* by their *graven images*, and other likenesses of things in heaven and earth, &c.? Were there any such *beings* as they represented by these *images*? How came any man to suppose that there were other *Gods* besides the *Supreme Being*? Was it not great *folly* to suppose they could

could discover and understand *divine things* by their own *natural reason alone*?

EXPLANATION.

The LORD GOD being, as he styles himself in this Commandment, a *jealous God*, or determined to maintain the honour of the *only true God*, and not to suffer the praise and worship which belong to him alone as the *Divine Image* to be given to graven images, called upon the *Israelites*, the people he had *chosen for his own*, not only to pay him the outward *worship* of bowing down to him alone as God, but to give him their *love*; and declared that he should make a manifest difference betwixt those among them who *loved him*, and those who *hated him*.

And as the *maintenance* of his worship depended chiefly on *parents*, the LORD *threatened fathers* with a punishment which was the most likely to *deter* them from *forsaking* his worship and worshipping *idols*, and *promised a reward* which was most likely to *encourage* them to love him, and keep his commandments; *I will visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.* This *threatening* and this *promise* were fulfilled to the *Israelites*. When the *Jewish nation* dishonoured the LORD GOD by *idolatry*, which was frequently the case, they were visited with *temporal judgments*, their *enemies* were suffered to oppress them, and the effects of these evils were usually felt to the *third and fourth generation*: when they honoured the LORD they were invariably *prosperous and happy*.

QUESTIONS.

How did the *heathen nations* honour their *false Gods*? To whom did they prefer them? Did they *love* the LORD GOD, or *hate* him? What does the LORD GOD style *himself* in this *Commandment*? What is understood by his calling himself a *jealous God*? Whose *honour* was the Lord determined to maintain? What would he not suffer to be given to graven images? What people had the Lord chosen for his own? What did the LORD GOD require his people to do besides bowing down to him and worshipping him? Between whom did the LORD declare he would make a great difference? What did the Lord threaten to such parents as should hate him? Could a tender parent bear the thought of entailing judgments upon his beloved children? What did the LORD promise to such parents as should love him and keep his *Commandments*? Was not this promise a great encouragement to good parents? To whom was this threatening and this promise fulfilled in a striking manner? What were sent upon the nation when the people of Israel hated the Lord and worshipped idols? What was given to them when they shewed that they loved the Lord?

EXPLANATION.

When you read or hear this *Commandment*, you should call to mind in what manner *Christians* are required to honour and worship the LORD GOD, which is to be learnt from the *New Testament*.

The *New Testament* teaches *Christians* to honour the LORD, as the *only begotten SON of GOD*, and the only *Mediator*

diator of mankind. They break this Commandment if they *deny the divinity* of their LORD, and bring him down in their imaginations to a *level with creatures*, by saying that he was a *mere man*; nay, even if they style him the *highest of all created Beings*. As our LORD sits at the right hand of GOD, to receive himself the worship of his faithful people, and make intercession for mankind, it must be offensive to him to make *images* or *pictures* of his *human nature*, of his *cross*, of his *mother*, of the *angelic host*, or any *creature* whatever, to bow down to as *objects of worship*, or *helps to devotion*.

QUESTIONS.

How does the New Testament teach Christians to honour the LORD GOD? Do not those people break this Commandment who deny the divinity of the *Son of GOD*, and say that he was a *mere man*? Is it sufficient honour to the SON OF GOD to call him the *first of created Beings*? Did not the *Son of GOD*, when he appeared as the LORD GOD, and afterwards as MAN in the person of JESUS CHRIST, prove himself to be *truly GOD*? As the SON OF GOD has humbled himself to be the *Mediator of mankind*, is it not an *affront* to him to seek the *mediation* of the *Virgin Mary*, *angels*, and *saints*? Where is our LORD now? What does he do for his people? If he is ever ready to *receive the worship of his people* and *intercede* for them, is there any occasion for the *mediation of others*? Since we are allowed to direct our petitions to our LORD in heaven, do you think he will approve of our making *images* and *pictures* of his *human nature*, of his *cross*, &c. to bow down to and worship?

CATECHISM.

Q. Repeat the third Commandment.

A. *Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.*

EXPLANATION.

The people of Israel were to devote themselves to the service and worship of the LORD GOD, and to make all their solemn engagements, whether with those of their *own nation* or *strangers*, in *his name only*. They were also to offer their sacrifices and prayers to him; but this Commandment forbade their taking the name of the LORD their GOD *in vain*, or using it lightly as a common word.

Christians should consider by what names GOD is revealed *to them*; whatever GOD is called in the scriptures of the *New Testament* should be considered as *sacred names*, to be honoured equally with that by which the *Deity* was known to the *Israelites*. GOD and LORD are sacred names; the FATHER, the SON, and the HOLY GHOST, are sacred names; and so are the names CHRIST and JESUS. Christians are devoted to the service of GOD, in the *name of the FATHER, SON, and HOLY GHOST*, at their Baptism.

QUESTIONS.

To whose service and worship were the Israelites as the chosen people of God devoted? In whose name were they to make all their solemn engagements? What were they to offer to Him alone? What were they forbidden by the third Commandment to do? What may

may be understood in a general sense by taking the Lord's name in vain? In what light should Christians consider the names by which any of the *Three Divine Persons* in the Holy Trinity is called? Are not they all equally sacred with that of the LORD GOD? Tell me the principal of the *sacred names*? In what name are Christians baptized?

EXPLANATION.

The names of GOD are properly used in *prayer* and *praise*, in *teaching* others to *know him*, or *exciting* them to *love him* and *keep his commandments*.

Christians may also *bind themselves* to *fulfil Covenants* and *promises* by a *solemn oath* in the name of GOD, and call upon him to *witness* the *truth* of what they say, and *help* them or *not*, according to the *truth* or *falsehood* of their evidence, when the *law of the land* requires from them an *attestation upon oath*.

Our LORD indeed commanded his disciples not to swear at all; but this restriction is generally understood to be confined to the use of oaths on frivolous occasions, when the plain affirmations of *yes* and *no* will answer every good purpose.

But though solemn oaths are consistent with Christianity, the *sacred names* are never to be taken in *vain*; they are not to be used *wickedly*, or *irreverently*, for an *ill purpose*, or in *common conversation*. GOD's name is taken in *vain* in *prayer* and *praise* when the *heart* does not go along with the *lips*.

This commandment is broken when any one in common conversation, without any serious thought of the *Deity*, says, O GOD, O LORD, JESUS CHRIST; nay,

even when they say, *O merciful ! O gracious !* or use any other epithet that is proper to God alone. Those take it *dreadfully in vain* who accustom themselves to *swear in common discourse*, or call upon God to send his *curse*, or any evil, upon *themselves* or others. But the very *worst way* of taking God's name in vain is that which is called *perjury*, or taking a *solemn oath falsely*.

QUESTIONS.

Can people pray to God and praise him, or teach others to know and serve him, without using his name ? Is God's name ever taken in vain in *prayer* and *praise* ? Were not the Israelites commanded to swear by the name of the LORD when they entered into a solemn engagement ? May not Christians take solemn oaths upon proper occasions ? Is not God's name often taken in vain in common conversation ?

Is it not dreadful to hear people call upon God to *curse*, or *cut off from being one of his people*, to *damn*, or *send to a place of everlasting torment*, either *themselves* or *others* ? Is it not dreadful to hear them affirm the most *trifling insignificant things* in the *sacred names* of God ? Can it be thought that God will bring evil on any one merely to gratify the wishes of profane people ? Which is the very *worst way* of taking the sacred names in vain ? What is *perjury* ?

EXPLANATION.

The Commandment tells us, that *the Lord will not hold him guiltless that taketh his name in vain*. The meaning of which is, that he will look upon those who do so as *guilty persons*, and *punish them accordingly*.

Young persons should accustom themselves to *speaking*
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the names of GOD with the *utmost reverence* when they have occasion to use them. If they find any of the sacred names in a *book* they are reading, or if these names occur in any *lesson* they are repeating by heart, they should pronounce them *slowly and distinctly*. It is not usual to hear the words, *your Majesty, your Royal Highness, your Grace, your Lordship, your Ladyship, Sir, or Madam*, spoke in the careless indifferent manner with which it is very common to speak the *sacred names of the SUPREME BEING*. We do not hear people appealing to their *superiors* for the truth of every *nonsensical thing* they choose to say, desiring them *to exert the power* they may chance to possess in *bringing evils* on others, or *daring* them to *withhold their favour and protection* from *themselves*, and *deprive* them of the benefits they have been accustomed to receive from their hands : but how often is the *Supreme Being, the Creator, the Saviour, and the Sanctifier*, treated in this manner !

Young people sometimes acquire a habit of *talking profanely* in their earliest years ; there are persons in the world who take delight in teaching the *infant tongue to lisp impiety*—they have much to answer, for the LORD assuredly will not hold *them* guiltless. It frequently happens that *youth* take up the custom of *common swearing* from an idea that it is *manly and fashionable*. Nothing is *manly* that is not *consistent with reason*, and *reason* will never direct any one to *affront the CREATOR and GOVERNOR, the SAVIOUR and SANCTIFIER of mankind* ; neither can *fashion* justify *impiety*.

QUESTIONS.

What does the Commandment say the LORD will *not do* in respect to him who *taketh his name in vain*?

What is the meaning of *not holding him guiltless*? What should young persons accustom themselves to do when they have occasion to use the sacred names of God? If you meet with any of these names in a *book* as you are *reading*, or if they occur in any *lesson* you have to *repeat*, in what manner should you pronounce them? Should the sacred names of the *Deity* be spoken with indifference or disrespect? Should not we consider that they are spoken to, or of, the *greatest of all Beings*, he who is infinitely superior, not only to the highest upon earth, but to the highest of the host of heaven? Would it not appear very *ridiculous*, as well as *impertinent*, to say continually, the *king*, or the *queen*, *knows that what I say is true*? What should we think of a person who for mere trifles would go to the *greatest benefactor* his companion has, and to entreat him to withdraw his kindness from him, and distress him in the cruelest manner, merely to gratify his passion or resentment? What should we think of a person who should call upon his *own best friend* to *cast him off*, and do him the greatest harm that could possibly be done him? If such conduct would appear absurd in our transactions with our fellow-creatures, ought we to practise it towards God? Is not this the practice of common swearers?

Is it not very shocking to hear children *lipping oaths* and other impious expressions? Have not those who
teach

teach them to do so much to answer for? Would not these very persons think themselves affronted if other people were to instruct children to talk impertinently to or of them? Do you think God will hold them guiltless who teach children to swear? What is frequently a motive with young persons for their taking up the custom of swearing? Is not man distinguished from inferior creatures by the faculty of reason? Can any thing be manly, then, which is not reasonable? Can it be thought reasonable to affront the Creator, Governor, Saviour, and Sanctifier of mankind? Will a desire of being fashionable justify impiety?

CATECHISM.

Q. Repeat the fourth Commandment.

A. Remember that thou keep holy the Sabbath day. Six days shalt thou labour and do all that thou hast to do: but the seventh day is the Sabbath of the Lord thy God: In it thou shalt do no manner of work, thou, and thy son and thy daughter, thy man servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

QUESTIONS.

What does this Commandment enjoin? How many days are allowed for labour between the Sabbaths? What is to be done on those six days? Which day is the Sabbath? Whose Sabbath is it called? What is forbidden to be done on the Sabbath Day? Why is the Sabbath Day to be kept holy? What is the LORD said to have done on the Seventh Day?

What did the LORD do on account of his resting on the Seventh Day?

EXPLANATION.

To *remember* any thing is to keep it in mind so as never to forget it. To keep a day *holy* is to devote it to the peculiar service of GOD. The meaning of the word *Sabbath* is *rest*; a *Sabbath Day* is a *holy resting day*.

The beginning of this Commandment requires all who are in *Covenant* with the LORD GOD to *remember*, or *never to forget*, to keep *holy the Sabbath Day*; and in the latter part we are told, that the *seventh day* is the *Sabbath*, a day of *holy rest*, set apart for the commemoration of the power, wisdom, and goodness, displayed by the *Almighty* in the creation of the world. It certainly is very right that the *Creator* should be thus honoured to the end of the world; for every generation, nay every individual, enjoys the blessings of creation. The *Israelites* had another great blessing to commemorate on the Sabbath, *their deliverance from the Egyptian bondage*; and Christians have an infinitely greater, *the resurrection of our Lord Jesus Christ*, which may be regarded as a *new creation of mankind*, the deliverance of *human nature* from the *grave*, and the restoration of everlasting life to lost mankind.

QUESTIONS.

What is the meaning of the word Sabbath? What is a Sabbath Day then? Who does this Commandment require to remember the Sabbath? What kind of a resting Day is the Sabbath designed to be? For what purpose was it set apart? Can it be right to spend

spend the Sabbath in worldly business, idleness, or dissipation? Is it not dreadful to spend this Holy Day in wickedness and vice? Is it not proper that one day in seven, at the least, should be employed in the immediate service of the Great CREATOR? By whom are the Blessings of the Creation enjoyed? Does not every generation partake of them? Has not every individual cause to be thankful to God for creating him and providing such a world for the habitation of mankind? What besides the *Creation* were the Israelites required to commemorate on the Sabbath Day? Have Christians any additional blessing to commemorate? In what light may our Lord's resurrection be regarded? From what did he deliver human nature by raising his own body? What did he restore to lost mankind by rising from the dead?

EXPLANATION.

We learn from the Commandment, that the LORD God not only hallowed the Seventh Day, or set it apart for his own day, but he *blessed* it also, that it might be a day of rest and comfort to man and beast; from which we may understand that, instead of being a dull, tiresome day, as many think it, the Sabbath, if it is observed agreeably to the design of it, will be found by far the happiest day in the week.

That part of the Commandment which enjoins rest from labour chiefly concerns heads of families; but you may perceive that young persons are required to keep the Sabbath, for parents are particularly enjoined to see that it is observed by their sons and by their daughters.

QUESTIONS.

QUESTIONS.

What did the LORD GOD do when he appointed the Sabbath? What is meant by his hallowing it? What did the LORD GOD do besides *hallowing* it? Why did he *blefs* it? Did the LORD pronounce a blessing on it with a design to make it a dull, troublesome day to mankind? What is it most likely to prove if observed agreeably to its original institution. Who does that part of the Commandment which enjoins rest from labour principally concern? Are not *sons* and *daughters* mentioned? Is it not evident then that the LORD requires *children* to keep the Sabbath Day holy?

EXPLANATION.

The *Israelites* were strictly enjoined to do *no manner of work* on the Sabbath, because they were to distinguish themselves, among *idolatrous nations*, as the *worshippers* of the true GOD, the CREATOR of the world; but when the LORD came upon earth in human nature, he took off this restriction so far as to allow and recommend *works of mercy* to be performed on the Sabbath Day. However he set the example himself of regular attendance on *public worship* every Sabbath Day; of course that is not to be omitted by *Christians*, unless on very extraordinary occasions, of which young persons are not competent to judge.

QUESTIONS.

What was particularly enjoined to the *Israelites*? Why were they so strictly commanded to do *no manner of work*? When the LORD came upon earth in *human nature* did he give permission for any kind of work to be

be done on the *Sabbath Day*? What works did Christ recommend to be done on it? Did he attend public worship himself on the *Sabbath Day*?

How often should *Christians* attend public worship if they possibly can? Is it not in the power of most *young persons* to do so? In what manner should they behave at church? Should they *laugh* and *talk* to one another? Suppose a person greatly your superior should invite you to his house, in order to give you *pleasure* and do you *honour*, would you behave in such a manner as to *affront* him? Have you any *superior* worthy to be mentioned with the SUPREME BEING? Can there be a greater affront offered to GOD than to *profane* the day which he has *sanctified* as his *own*, and to behave irreverently in his house?

EXPLANATION.

The way in which *Christians* should keep the *Sabbath* is, to go to church *twice a day*, if they possibly can; to be very attentive to the *whole service*, and, if they are capable of *singing*, to join in that delightful part of divine worship, psalmody; by doing so they may greatly *promote* the *glory of God* upon earth. Nothing contributes more to the *filling* of a place of worship than good *psalm singing*. The *ignorant* and *illiterate* are naturally attracted by it, and *well-informed Christians* find their devotion animated when the pious strains of the *inspired psalmist* are properly sung. There cannot be so good an application of that charming talent which is now so generally cultivated, as employing it in *psalmody*; yet how common is it to see the very persons who can patiently devote several hours in a day to attain a proficiency

proficiency in a *song*, and whose skill enables them to charm the listening ear, sitting *silent* in a *church*, neglecting to express their own thankfulness to that God who gave them the talent they possess, or to assist the devotion of their fellow-christians, but leaving one of the most edifying parts of public worship to a set of *charity children*, or other inferior persons. What credit would it be to young *ladies* and *gentlemen* to lead these humble practitioners and set them the example of celebrating, with *real devotion*, the praises of that God who is the *Maker* of them all !

QUESTIONS.

Can the talent of music be employed any way so *properly* as in *singing the praises of the Great CREATOR* ? Who is it that gives some people *good voices* ? Is not such a gift *valuable* ? Has not the *Great Giver* a right to the best return the objects of his bounty can offer ? Is there any thing really *mean* in singing the *words* of a *great king* to the *praise* and *glory* of God ? What is said in scripture to be the *employment of angels* ? Should any *human beings*, however high their station upon earth, disdain to join with the *angelic host* ? Should *young ladies* and *gentlemen* leave the practice of *psalmody* to the *poor* and *illiterate* ? Should they be above joining with the *poor* ? Who is the *Maker* of both *rich* and *poor* ? Should not this distinction then be forgotten in God's *house* ?

EXPLANATION.

In the intervals of divine worship young persons should study the *Catechism*, and read books from which they may learn the principles of the Christian Religion,

ligion, and endeavour to prepare for taking upon themselves their *baptismal vow*; they should make it a constant rule to be good-natured and kind to every body all day, and never to hurt or torment animals upon it, since the Sabbath was blessed as a day of rest, not to men only, but to beasts also. If they take a walk in the fields, or in a garden, on the Sabbath day, they should observe and admire the works of the great Creator; if they play on any instrument or sing, they should do it to the praise and glory of their *Maker, Redeemer, and Sanctifier*. Instead of employing their thoughts during this sacred season on the trifling concerns of *this world*, they should think of that *which is to come*, and resolve to prepare themselves for it. A Sabbath thus spent will bring the promised *blessing* with it, nor will it end with the day; the *children of God*, thus trained to honour the LORD GOD, will be under the guidance of his *Holy Spirit*, and the care of his *Providence*, from one Sabbath to another; they will grow in *wisdom* as they grow in *years*, and be in favour with GOD and *men*.

QUESTIONS.

How should the intervals betwixt the hours of public worship be employed on the Sabbath day? On what account should every one make it a rule to be good-natured all day long on the Sabbath? Why should you take care not to hurt animals upon this day? Are not those guilty of a great sin who ride and drive poor horses as is often done on Sundays? In what way should we honour our Creator if we walk in the fields or the garden on the Sabbath day? Do we not admire pictures of flowers and landscapes, and other things in the visible Creation?

Creation? Which are the most admirable, the things themselves, or the pictures of them? Who is most worthy of praise, the Creator or the Artist? Should we give honour to the Artist and forget the Creator? Which things are the most useful to us, the works of God, or the pictures of them? Ought we to pass carelessly along when we have leisure to examine and admire them without thought of the wonderful power, wisdom, and goodness of that great Being who created all things? To *whose* glory should music be devoted on the *Sabbath Day*? Can it be right to sing or play any but *devotional pieces* on the *Sabbath Day*? Are there not enough such pieces, without having recourse to *songs*, which, however *harmless* in their moral tendency, must be reckoned *profane* if sung on the *Sabbath*? What kind of books should be read on the *Sabbath Day*? Can it be right to read books of mere *amusement* on that day? Can it be right to spend the time which the *Creator* claims as *his own*, to be employed to *his honour*, in reading such books as certainly *corrupt* the minds of youth very much, by destroying *good principles* and implanting *bad ones*? What concerns should occupy our thoughts on the *Sabbath*, those of this *world*, or of that *which is to come*? What is a *Sabbath* properly spent likely to bring with it? Do you think *God* will withdraw his blessing at the end of a day thus spent? Is it not likely that the mind, being *set right* by a proper employment of the *Sabbath*, will *retain* its good disposition for *six days more*; and that *God* will *continue* his *blessing* from one *Sabbath* to another?

CATECHISM.

Q. Repeat the fifth Commandment.

A. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

EXPLANATION.

To *honour* your *father* and *mother* is to have a high *regard* and *reverence* for them in your heart, and to *shew* this regard and reverence by an *affectionate* and *respectful* behaviour. Fathers and mothers feel great *love* and *tendernefs* for their *children*, and have a right to expect *love* and *tendernefs* from *them*. Parents take great *care* of their children in their helpless infancy, without which they would soon die in a miserable manner, for infants cannot possibly get the necessaries of life for themselves. Parents in general either instruct their children, or endeavour to procure them instruction, that they may not grow up in *ignorance*. Parents usually *maintain* their children till they are able to get a maintenance, and sometimes much longer, and often *deny* themselves many *comforts* and *indulgences* to furnish their children with such things as are likely to be *useful* and *profitable* to them; and, if children are *dutiful*, parents never cease to love them as long as they live. In short, it is not possible to relate all that parents *do*, and *feel* for their children.

QUESTIONS.

What is meant by *honouring* a *father* or *mother*?
How is this *regard* and *reverence* to be shewn? Do not
parents

parents feel great *love* and *tendernefs* for their children? What have they a right to expect in return?

Do parents take *any care* of their children in their *infancy*? What would become of *little babies* if no one took care of them? By whom are *infants* usually supplied with *clothes* and *food*? Are not these great benefits? Are not children very *ignorant* before they receive *instruction*? To whom are they obliged for the instruction they receive? For what *purpose* do parents procure instruction for their children? Would it not be a sad thing to grow up in *ignorance*? Are not children then greatly *indebted* to their parents for the *education* they bestow upon them? How long do parents usually *maintain* their children? What do parents often *deny* themselves? For what *purpose* do they deny themselves *indulgences*, and sometimes *necessaries*? Is not this a great instance of *kindnefs* and *love*? If children are *dutiful*, how long do parents continue to love them? As parents *feel* and *do* so much for their children, can a child *love* and *honour* a parent *too much*?

EXPLANATION.

To shew that they honour their Parents children should obey them, and observe their commands not only in their fight but when they are absent. Children should submit to the correction of their Parents when they have committed any fault, because God has made it a part of a parent's duty to correct, and of a child to submit. Children should take care not to put their parents to unnecessary expence, and should endeavour to improve by the instructions that are given them. In short,

short, Children should make it their constant study to promote the happiness of their parents?

QUESTIONS.

What should children do to *shew* their parents that they honour them? Is it not an honour to parents when children *obey* their commands? Does it not shew that they look upon their parents to be their *superiors*, and as persons who ought to be *respected* by them? Is not a parent *dishonoured* by the *disobedience* of a child? Is it sufficient if a child is obedient in the *presence* of a parent? Is it right then for any child to take advantage of a parent's *absence* to do *forbidden* things? What should children *submit to* when they have been guilty of a fault? Why should they do so? Why should they take care of their *clothes* and *other things*? Should children put their parents to any *unnecessary expences*? Is not the education of children very expensive? Must it not give a *good child* great pleasure to contribute to the *happiness* of its parents?

EXPLANATION.

The fifth Commandment conveyed a *Promise* to the Israelites relating to the land of Canaan. Instead of long life in the land of Canaan, *Christians* have the promise of an inheritance in the kingdom of heaven; and Christian children may hope to be rewarded in that kingdom, by their *Heavenly Father*, for their dutiful behaviour to their *earthly parents*, if not with length of days in this world.

Our blessed *Saviour* expressly enjoined the observance of *this commandment*, and set an example of keeping

ing it by his *submissive* and *affectionate* behaviour to the *Virgin Mary*. Though *fathers* and *mothers* only are mentioned in the Commandment, *grandfathers* and *grandmothers* are *parents*; and if a child has been so unfortunate as to lose a *father* or *mother*, he or she should be *obedient* to whoever acts a *parent's part* by them, whether it be *father* or *mother-in-law*, *uncle* or *aunt*, or *guardian*. Our LORD set an example of this, in his respectful behaviour to *Joseph*, the *husband* of the *Virgin Mary*.

QUESTIONS.

What Promise did the fifth Commandment convey to the Israelites? What land was meant? What is promised to Christians instead of Canaan? Did our blessed Saviour enjoin the observance of the fifth Commandment? How did he set an example of honouring Parents? If a child should have the misfortune to lose his Parents, to whom is he to pay obedience? Have not those who perform a Parent's part toward a child, a just title to obedience and respect? Should young persons behave disrespectfully and undutifully to Fathers and Mothers-in-law or Guardians?

CATECHISM.

Q. Repeat the sixth Commandment?

A. Thou shalt do no murder.

EXPLANATION.

Murder is a very dreadful crime: God's law against it was made immediately after the Flood; and was renewed to the Israelites at Mount Sinai. The Law of this country is founded upon the divine Law, and according

According to our Law killing a *human creature spitefully and maliciously* is reckoned *murder*, and punished with *death*. Young persons are seldom guilty of murder, for it is in general the crime of *hardened sinners*; but there have been instances even of *children's* committing it when they have been suffered from their early infancy to give way to passion, to be cruel in their sports, and to practise wanton barbarities upon animals.

QUESTIONS.

What is *Murder*? What kind of persons are those who usually commit murder? Must not people have dreadfully wicked hearts who can bring themselves to murder others?

EXPLANATION.

In our Saviour's time the Jewish Teachers confined the crime of murder to killing a person by violent means, but our blessed Lord extended this commandment; he taught that whosoever is *angry with his brother* (or fellow-creature) *without a cause*, is regarded as a murderer in the sight of God, and, though he may escape punishment upon earth, he is liable to the judgment of God hereafter. By being *angry without a cause*, we may understand being *envious* or *jealous*, wishing other people dead or deprived of the blessings they enjoy. Our LORD also reckoned those as murderers who *destroyed the good name* of their fellow-creature; and St. John says, that he who *hateth his brother* is a murderer.

QUESTIONS.

To what actions did the Jewish Teachers confine the crime of murder? Who did our blessed Saviour include

clude amongst murderers? What is to be understood by being angry without a cause? Can there ever be just cause for being envious or jealous? Can there ever be just cause for wishing ill to others? What did our Lord reckon those who took away the good name of their fellow-creatures? What does St. John say of him who hateth his brother, that is, his fellow-creature?

EXPLANATION.

In order to prevent their ever committing the horrid crime of murder in any manner, young persons should take care not to give way to *anger*, *hatred*, *malice*, and *revenge*, for these are the passions that lead to murder; whether we limit the crime to the taking away life, or consider it in a more extensive sense according to our SAVIOUR's doctrine. Young persons should not hurt their companions even in sport, should avoid saying and doing spiteful ill-natured things, and should never torture animals, or do any thing that has the least tendency to harden the heart against those natural feelings which the great CREATOR implanted in the human heart when he made man *good*, and which, being peculiar to the human race, are properly called *humanity*.

QUESTIONS.

Have not many fatal blows been given in anger? Are not those who indulge *hatred* and *malice* against any one very likely to *resolve* upon *killing him*? Are not those who harbour a *spirit of revenge* for real or supposed injuries, very likely to *take away the life* of the object of their immediate resentment?

Should not young persons then be very cautious not to give way to passions which have so fatal a tendency?

Are

Are not the hurting others in sport, doing spiteful ill-natured things, and torturing animals, very likely to harden the heart? Should not human beings cherish those tender feelings which were implanted in the heart when man was created *good*, and are therefore called *humanity*?

CATECHISM.

Q. Repeat the seventh Commandment.

A. Thou shalt not commit adultery.

EXPLANATION.

The word *adultery* is usually applied to the breach of the marriage vow by husbands and wives; but, in the doctrine of the *New Testament*, it signifies all kinds of *impurity in thought, words, or actions*. And this Commandment should restrain *young persons* within the strictest bounds of *modesty* and *decorum*; it should make them very careful what company they keep, what places they go to, and what *books* they read.

An observance of these particulars would be the greatest means of preventing the crime of *adultery*, which causes so much unhappiness in families.

QUESTIONS.

To what is the word *adultery* usually applied? What does it signify in the language of the *New Testament*? What effect should this commandment have upon *young persons*? What should it make them careful of? Is it consistent with *modesty* for a young person to use or listen to such *indelicate* discourse as is frequently heard? Is it right for them to choose their own companions, and to choose them amongst the *giddy* and the *bold*? Is it

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right for young persons to choose their own *books*, or to read any book whatever, without the approbation of their parents or teachers? Should not every one be very careful to guard against a crime which destroys the happiness of whole families?

CATECHISM.

Q. Repeat the eighth Commandment.

A. Thou shalt not steal.

EXPLANATION.

To *steal* is to take or keep from another what is his just right; this crime is often committed by *children of the lower rank*, who are frequently brought up to *steal* and pilfer from their very infancy, which generally in the end brings them to the gallows, or transportation. Young persons in the *higher ranks* are not frequently guilty of *stealing*; but *stealing* is sometimes practised among them. There have been in *boarding schools* both young gentlemen and ladies who have taken things belonging to others, which has led them by degrees into very scandalous practices.

No one who gives way to *dishonesty* in the *smallest* instance can tell what he may be tempted to do; it should therefore be the endeavour of every young person to get a *principle of honesty* strongly rooted in the heart; and to resolve not to wrong or defraud any of his fellow-creatures on any account.

QUESTIONS.

What is meant by *stealing*? How comes it to pass that the *children of the poor* are so frequently addicted to *stealing*? What does it usually bring them to in the end?

end? Have young gentlemen and ladies ever been so mean as to take things belonging to others? What has this led them into? Can any one who gives way to *dishonesty* in the most trifling instance, tell what he may in time be tempted to do? Can those who steal *tops* and *marbles* say that they never will steal *greater things*? Can those who cheat at their childish sports say that they will not hereafter defraud *tradesmen*, or cheat in any other way? What should every young person endeavour to get? What should they resolve never to do?

CATECHISM.

Q. Repeat the ninth Commandment.

A. Thou shalt not bear false witness against thy neighbour.

EXPLANATION.

To bear false witness, is to accuse any one falsely upon oath, or to tell any kinds of falsehoods against him.

This fault in the first instance very young persons cannot commit, because they are not allowed to give evidence in a court of justice; but in regard to telling falsehoods many act contrary to the Commandment. Sometimes they do so on purpose, either to screen themselves, or to be spiteful to others; in both cases they offend God greatly, and disgrace themselves in the eyes of their fellow-creatures. Sometimes false-witness is borne inadvertently, or without design, by repeating what others have said; this is often done not out of malice, but merely for the sake of idle talking. Even this is a great fault, for a good character is valuable to every one, and should therefore never be sported with.

The best way to avoid the sin of bearing false witness

is to have a *tender regard* for the *reputation* of our fellow-creatures, and never to *speak ill of any one* unless we are sure he deserves it; nor even then unless our own safety and the good of others require it. Young persons who indulge themselves in *telling tales* are very liable to *bear false witness*.

QUESTIONS.

What is meant by *bearing false witness*? Are young persons likely to break this Commandment in the *first instance*? Why not? Do young persons ever act contrary to this Commandment in respect to *telling falsehoods*? For what *purposes* do they sometimes tell *falsehoods*? Is it not very *mean* to endeavour to lay their own faults on others? Is it not very *wicked* to be spiteful? Are not those who act in this manner very offensive to God? What will their fellow-creatures think of them? Is false witness never borne *inadvertently*? What is meant by *inadvertently*? How is false witness borne *inadvertently*? Is this done through *malice*? Is it not a great fault to give way to this *idle talking*? Is not a *good character* valuable to every one? Should it be *sported* with then? Should you like to have things reported of you to your disadvantage, which you do not deserve? Should you like to have the faults which probably you have *repented* of and *amended*, talked over merely for the amusement of those whom they do not in the least concern? Should you do so by any one then? Which is the best way to avoid the sin of *bearing false witness*? Ought we not to have a *tender regard* for those who are of the same nature with ourselves? Have not *we* many imperfections? Should

we

we be ready then to expose those of other people? Can it do *us* any good to speak ill of our neighbours? Shall *we* be the better for publishing their faults? Should *we* speak ill of *any one* without being certain he deserves it? Should *we* speak all the ill *we* really do know of any one? What young persons in particular are liable to *bear false witness* against their neighbour?

CATECHISM.

Q. Repeat the tenth Commandment.

A. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

EXPLANATION.

To *covet* is to desire to have what belongs to *others*; without any regard to their inclination to keep it; or any intention of giving them such things as they might wish to receive in return. This Commandment mentions such things as *grown people* are most apt to covet; some of these are not objects of desire to very young persons. The first things children usually covet are the *toys* of their neighbours. As they grow older they covet *dogs, horses, fine clothes, and other ornaments*. Sometimes young persons covet the good name of those who receive more *commendation* than themselves, and by degrees they covet every advantage which others have that they themselves do not possess, particularly *riches*; which last many people covet for the sole purpose of hoarding them up; and it is no uncommon thing to see such persons denying themselves all the comforts of life, and suffering the evils of a state of poverty, for the sake

of adding to their hoard; this crime, which usually goes under the name of *Covetousness*, is properly called *Avarice*, and is reckoned, in a *religious sense*, idolatry, because it eradicates every principle of *religion*, and makes an *idol of riches*.

Avarice is not very common among young persons; but those who find a desire to *hoard up* what ought to be *used*, should endeavour to get the better of it, as it will root out charity and generosity.

QUESTIONS.

What is meant by *coveting*? Is it right thus to *desire* what belongs to *others*? What things in particular does the Commandment mention? Are *young persons* likely to covet their neighbour's *wife*, their *house*, &c.? What are the *first things* that *children* usually covet? What are they apt to covet as they *grow older*? What *else* do they sometimes covet? What do they covet at last? What in particular do they covet? For what purpose do some people covet *riches*? What is this kind of *covetousness* properly called? What is it reckoned in a *religious sense*? Why is it reckoned *idolatry*? Are young persons ever inclined to *avarice*? Should they desire to hoard up the money which their parents allow them? Is there not more comfort in doing an *act of charity* and generosity than in *hoarding up* money merely for the pleasure of *looking at it*?

EXPLANATION.

Where *coveting* is there cannot be that *harmony* and *good will* which the CREATOR of the world delights to see among his creatures, nor that *peace* which the SA-

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VIOLOUR purchased with his blood ; these we may obtain, the goods of others we cannot ; every one therefore should guard his mind betimes against *covetous desires*, and learn *contentment*. *Young children* should be taught to be contented with the things which are given to them ; those who are older should *moderate their desires*, by remembering that, in desiring what others possess, they *break the Commandment of their GOD* ; they should disdain *envy*, and take a generous pleasure in seeing others *enjoying* advantages which appear so desirable ; and those who think *praise* and *commendation* valuable, should try to deserve them.

QUESTIONS.

Can there be *harmony* and *good will* among those who covet each other's possessions ? Can there be the *peace of GOD* among those who are continually wanting what belongs to others ? Who purchased this peace ? How did he purchase it ? Is this peace to be *obtained* by us ? Can the goods of others be obtained merely by *coveting them* ? What should every one guard his mind against ? Is it not the duty of every one to be *contented* with such things as he possesses, or can gain *honestly* and *fairly* ? What should young people moderate ? In what should they take pleasure ? What should those do who think *praise* and *commendation* desirable ?

CATECHISM.

Q. *What dost thou chiefly learn by these Commandments ?*

A. *I learn two things, my Duty towards God, and my Duty towards my neighbour.*

EXPLANATION.

By *Duties* are meant those things which God has commanded, which things, if properly considered, will be found perfectly *right* and *proper* for such creatures as *Mankind* to do. These *Duties* are taught in the *Commandments*, which were at first spoken by God from Mount Sinai, and delivered to Moses for the Israelites, written by the finger of God upon two Tables of Stone, which were called the *Tables of Testimony*, because they were given as a Token or Testimony that God had taken the people of Israel into Covenant with himself as his peculiar people; these Commandments make a principal part of the *Christian Religion*, for whoever is taken into the *Christian Covenant* is required to promise, either by himself or his sureties, that he will keep God's Holy Will and Commandments, and walk in the same all the days of his life. The Ten Commandments are divided into two *Tables* or *Classes*. The first *Table* contains the *first four Commandments*, which all relate to our Duty to God.

The *second table* contains the other *six Commandments*, which relate to our duty to our neighbour.

QUESTIONS.

How many things do you chiefly learn from the Ten Commandments? What is the *first* of them? What is the *second*? What are meant by Duties? How did the Lord first teach the People of Israel their Duty to God and their Neighbour? In what form did the Lord give the *Ten Commandments* to the Israelites? What was the two Tables called which contained the Commandments written by God himself? Why were they

they called the *Tables of Testimony*? Do these Commandments make any part of the Christian Covenant? What does every person who is baptized promise to keep and walk in? Into how many Tables or Classes are the Ten Commandments divided? How many does the first Table contain? To what do these *four* Commandments relate? How many does the second Table or Class contain? To what do these six Commandments relate?

EXPLANATION.

OUR LORD and SAVIOUR, in a discourse with one of the *Jewish scribes*, told him, that *To love the LORD our GOD with all the heart, with all the soul, and with all the strength*, is the *first and great Commandment*, or that which comprehends it in every *Religious duty*; and that the second, *Thou shalt love thy neighbour as thyself*, is like unto it, or *equally extensive*, as comprehending every *Moral duty*.

By *Religious duties* are to be understood those which relate to GOD; by *Moral duties* those which relate to our fellow-creatures.

Our SAVIOUR said, that *on these two great Commandments*, namely, those of *loving GOD and our Neighbour*, hang all the law and the prophets; by which he meant, that every religious or moral precept contained in the law of Moses, or the writings of the Prophets, would be found to relate to one or other of these Commandments; the religious and moral precepts having been written to give more particular directions how to keep these Commandments.

QUESTIONS.

What did our Saviour say is the *first and great Commandment*?

mandment? What is to be understood by this? What did our Saviour say that the second great Commandment is? What is to be understood by this? What are meant by *Religious Duties*? What are meant by *Moral Duties*? How many of the Ten Commandments relate to *Religious Duties*? How many relate to *Moral Duties*? What did our Saviour say hang on the two great Commandments? What is to be understood by this? For what purpose were the *Moral Precepts* in the law of *Moses* and the writings of the *Prophets* written? Do they not hang then on the *Law*, and the *Prophets*?

CATECHISM.

Q. *What is thy duty towards God?*

A. *My duty towards God is to believe in him, to fear and to love him with all my heart, with all my mind, with all my soul, and with all my strength, to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy name and his word, and to serve him truly all the days of my life.*

QUESTIONS.

In whom are you to *believe*? Who are you to *fear*? Who are you to *love*? How are you to *believe in*, *fear*, and *love* God? What else does your duty to God require you to do? What are you to *give* or *render* him? What are you to *put in him*? What else are you to do? What are you to *honour*? How are you to *serve* God? How long are you to *serve him truly*?

EXPLANATION.

You have been taught in the explanation of your
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creed what is meant by *believing in God*, which amounts to this ; to be fully persuaded in your mind that there is a God, and that the DEITY is in every respect such as the Scriptures describe.

To *fear God* signifies to be afraid of offending the DEITY, lest you lose his favour and expose yourself to punishment ; such a kind of *fear* as a *dutiful child* has of offending and losing the love of a *tender parent* ; a fear which will incline you to *execute the commands of your heavenly FATHER*, let them appear ever so *difficult*, and keep you *from doing* whatever is displeasing to him : this kind of fear naturally leads to the *performance* of every *religious duty*, as it makes a person very desirous of *knowing* what *God commands*, and what he *forbids*. Those who *fear God* will not break any *Commandment* of the *first Table*.

QUESTIONS.

What do you understand by *believing in God* ? What is meant by *fearing God* ? What *kind* of fear should you have of *God* ? What should this fear *incline* you to *do* ? What commands should you be ready to obey, *easy* ones or *difficult* ones ? What will the fear of *God* keep you from doing ? What does this fear naturally *lead to* ? What does it make any one desirous of *knowing* ? What will those not break who fear *God* ? Will those who fear him have *any other God* ? Will they *worship images*, or *any idols* ? Will they *take his name in vain* ? Will they *break the Sabbath* ?

EXPLANATION.

To love *God* with *all the heart*, and with *all the*
F 6
mind,

mind, &c. is to have the highest esteem for our *heavenly FATHER.*

Those who *love* GOD will delight in the *knowledge* of his *will*, the *sense* of his *goodness*, and the *hope* of his *favour*. They will be pleased with doing what they know will *please him*. They will think themselves happy in having his Providence for their security, his goodness for their dependence, his *word* for their *guide*, his SON for their SAVIOUR, and his SPIRIT for their Sanctifier. They will be extremely sorry when they are conscious of having *offended* GOD; will wish that *all creatures* may *know* and *obey* him; will suffer any thing for his *sake* rather than displease him. They will endeavour to be as *like* GOD as possible, by imitating our SAVIOUR in doing all the good they can to every creature they know, for GOD's *sake*, and they will have a particular regard for *good people*, because they bear some resemblance to GOD in *goodness*.

QUESTIONS.

How should we *love* GOD? What is meant by loving him with *all the heart*, and with *all the mind*, &c.? What will those who thus love GOD *wish* for above all things? What will they have an earnest desire to be *acquainted* with? What else will they wish? What will those who *love* GOD delight in? What will they be pleased with doing? What will they think themselves happy in? What will they be extremely sorry for? What will they wish? What will they be ready to suffer for GOD's *sake*? What will they strive to be? For whom will they have a particular regard?

EXPLANA-

EXPLANATION.

To *worship* GOD is to pay him that *honour*, *veneration*, and *homage*, which are due to him as the *Supreme Being*, the *LORD and GOVERNOR of all things*. This worship is to be paid by giving GOD *thanks*, putting our whole trust in him, and calling upon him: To give him thanks is to acknowledge with gratitude, both in our private devotion and public worship, the numerous blessings he bestows upon *mankind*, and *ourselves* in particular, especially the blessings of *redemption* and *sanctification*.

QUESTIONS.

What is meant by worshipping God? What is meant by giving God thanks? Should we not be always ready to return thanks to God for all the mercies and blessings he bestows upon us and all mankind?

EXPLANATION.

To put *our whole trust in* GOD signifies to believe that he is *able*, and that he *will* most assuredly perform all his *promises*; that he will give a blessing to our honest endeavours; but that we cannot get what we stand in need of by our own *ingenuity* or *industry*, or the *help of friends*, without GOD's blessing, and that we could never have had *salvation* without his SON. To believe when we are in *distress* or *affliction*, that GOD suffers those evils to befall us for our *good*, and that he will *remove* them when he sees fit.

To *call upon* GOD signifies to *implore* him to *blefs*, *protect*, and *deliver* us; to beseech him to have *mercy upon us*, and *give* us what we stand in need of, especially

cially an interest in the *death of our REDEEMER*, and the *aid of his HOLY SPIRIT*, to enable us to do our duty.

QUESTIONS.

What is meant by *putting our whole trust in God*? What should we believe in order to make us trust in him? Do those put their *whole trust in God* who think they can procure what they want by their own skill and industry without his divine blessing? Do those trust in God who in times of affliction and distress fall into *despair*? What will those who trust in God think at such times? What is meant by calling upon God? What should we beg God to do? What should we beseech God to give us above all things?

EXPLANATION.

To honour GOD's *holy name* is to *think and speak of GOD the FATHER* with the highest reverence, as the *greatest and best of Beings*, to whom no creature in *heaven or earth* is worthy to be compared; and of his SON as his *Divine Image*, of the *same nature*, and *one with GOD the FATHER*; of the HOLY GHOST as the SPIRIT proceeding from the FATHER and the SON, and *truly GOD*. To honour GOD's *word* is to regard the *Scriptures* as the *word of GOD*, and pay due attention to them; and to make them the rules of our lives.

To *serve God truly* is to pay a *ready, willing, and cheerful obedience* to his *commands* with *sincerity of heart*, as becomes his creatures and servants; to do *his will* at *all times* rather than *our own*, or that of any other creature; and taking a delight in being his *true and faithful servants* at all times; not striving to cast off his *authority*,

city, not *rejecting* any of his *commands*, but serving him in the *very way* our LORD JESUS CHRIST has pointed out to us both by *precept* and *example*.

Whoever *honours* GOD's *holy name* and *his word* will keep the *Sabbath-day holy*. In short, whoever keeps what our SAVIOUR calls the *first* and *great Commandment*, will strive to fulfil every religious precept in the *whole Scriptures*; in the *Law*, the *Prophets*, and the *Gospel*.

QUESTIONS.

What is meant by honouring God's name? Of whom shall we speak with the *highest reverence* if we honour GOD's name? What should we think are not worthy to be compared to GOD the FATHER, or to represent him? What shall we think of the SON of GOD? What shall we think of the HOLY GHOST? What commandment in particular will those observe who honour God's holy name? What is meant by *honouring* GOD's *word*? How are we to receive the *Scriptures*? What are we to make them *rules of*? Should young persons read the *Scriptures* in a *careless inattentive* manner? What is meant by *serving* GOD *truly*? When will those who serve him *truly* be ready to do his *will*? What will they *prefer* his will to? What will they *take a delight* in being? What will they not strive to cast off? What will they not *reject*? In what *way* will they serve him? What *Commandment* will those who thus honour GOD's *holy name* and *his word*, be ready to keep? Don't you perceive that a great many religious precepts *hang on* or are *included* in what our SAVIOUR calls the *first* and GREAT COMMANDMENT?

MANDMENT ? What will those who keep it strive to do ?

CATECHISM.

Q. What is thy duty towards thy neighbour ?

A. My duty towards my neighbour is to love him as myself, and to do unto all men as I would they should do unto me ; to love, honour, and succour my father and mother : to honour and obey the king, and all that are put in authority under him. To submit myself to all my teachers, spiritual pastors, and masters ; to order myself lowly and reverently to all my betters : to be true and just in all my dealings ; to bear no malice nor hatred in my heart ; to keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering. To keep my body in temperance, soberness, and chastity ; not to covet nor desire other men's goods ; but to learn and labour truly to get my own living, and to do my duty in that state of life unto which it shall please GOD to call me.

EXPLANATION.

At the time our SAVIOUR came upon earth the Jewish teachers had taught the people to consider none as their neighbour but those of their own nation ; but our LORD, by the parable of the good Samaritan, instructed his disciples to consider all mankind as their neighbour, let their nation, religion, or persuasion be what they would, nay, even their very enemies.

Our SAVIOUR gave this divine precept to his disciples, which is called his golden rule. *Whatsoever ye would that men should do unto you, do ye even so unto them.*

Our LORD also said, before he left the world, *A new Commandment give I unto you, That ye love one another, as I have*

I have loved you ; by this shall all men know that ye are my disciples, if ye have love one to another. This love is frequently called in the New Testament charity, and signifies universal benevolence.

QUESTIONS.

Who did the *Jews* consider as their *neighbour* ? Who did our LORD teach *his disciples* to consider as their *neighbour* ? What *divine precept* did our LORD give to his *disciples* ? What is this usually called ? Did our LORD give a *new Commandment* ? What was it ? Did not our LORD shew the *utmost love* for *all mankind* by laying down *his life for them* ? What did he enjoin all for whom he laid down his life to entertain for their *neighbour* ? What did he say they would be *known to be* by *loving one another* ? What is the *badge or mark* to distinguish *Christians* ? What is the love here meant frequently called in Scripture ? What does it signify ?

EXPLANATION.

OUR HEAVENLY FATHER is so good and gracious, that, though he has a *right* to expect our *whole time* to be spent in worshipping him, and he has a just claim to *all the love we can possibly entertain in our hearts* ; yet he does not *require* the whole of our time, he does not *demand* the whole of our love ; on the contrary, he has commanded us to *love our neighbour*, and has made it part of our *duty to him* to contribute to the *happiness and welfare* of our *neighbour*. To love our neighbour *as ourselves* is to love him after the *same manner* as we do *ourselves*.

QUESTIONS.

Who are our *neighbours* ? How are we to love our *neighbour* ?

neighbour? In what *manner* should we love our neighbour? Do we take pleasure when our *own affairs* are *prosperous*, when the world goes well with *us*? Then we should take pleasure in our *neighbour's prosperity*, should we not? Are we *sorry* for our *own misfortunes*? What should we be for our neighbour's then? Do we desire to supply our *own wants*? Should we not wish and endeavour to supply those of our *neighbour*? Do we desire a *good reputation*? Should we not be desirous that our neighbour should have *the same*? Are we not very ready to *forgive ourselves* when we have done wrong? Who *else* should we be ready to *forgive*? Do not you think we shall be more *beloved* by our neighbours if we *love them* in this manner? Shall we not be *happier*? Should we not *love our neighbours* then if it were only for *our own sakes*?

EXPLANATION.

To do unto *all men* as we would *they should do unto us* is justly called our SAVIOUR's *golden rule*; it is worthy to be written in *letters of gold*, and it ought to be deeply imprinted on the *hearts* of all Christians. Were *all* to do unto others as they would have *others do unto them*, there would be nothing but *peace* and *good-will* in the world; and it is in the power of *every body* to do so. If we do unto others as we would have others do unto us, because our SAVIOUR has commanded it, he will regard it as a token of our love for him; and as we can make no suitable return to our Saviour for what he has done for us, we should for his sake endeavour to contribute to the happiness of those whom he loves, our neighbour or fellow-creature.

QUESTIONS.

QUESTIONS.

What is our Saviour's *Golden Rule*? What would prevail throughout the world if this rule were universally followed? Is it not a very plain and easy rule? Should not every christian strive to follow it? Cannot we ask our own hearts, under different circumstances in life, how we should expect others to act by us were we in their places and they in ours? For whose sake should we strictly observe this Rule? If we do unto all men as we would they should do unto us, out of regard to our Saviour's command, in what light will he regard it? Should we not rejoice in the opportunity of testifying our love for our blessed Redeemer?

EXPLANATION.

Though *all mankind* are *neighbours* to one another, the different *relations* among us require different ways of *shewing* our love, and *doing unto others* as we would they should do unto us.

Among our *neighbours* our *Parents* have the first claim to our love: they are our *first relations*. The *fifth Commandment* enjoins us to honour our *father* and our *mother*; and it is part of the duty of children to *succour* their father and their mother. To *succour* signifies to *assist, help, and comfort*.

Young persons may *succour* their *father* and their *mother* by giving them that delight and comfort which arises in the hearts of parents when they find that the pains they take, and the expence they are at, for the improvement of their children are happily bestowed; when *filial love* increases with their growing years, and children regard their *parents* as their *best friends and advisers*.

vifers. Young persons may also succour their Parents by avoiding *needless expence*, and doing all in their power to prevent their father or mother from being worn with *care, fatigue, and anxiety.* They may also succour them by making a *proper use* of the *education* bestowed upon them, and *employing* their *talents* to the *assistance* of their parents if need requires it.

Young ladies may greatly succour their *mothers* by attending to *domestic concerns*, and instructing the *younger branches* of the family; and surely it must afford either *son or daughter* great pleasure to *help and succour* those who have done so much for them in their *helpless years*, and who will be sure to *overvalue* their *best services.*

Young persons may also succour their *grandfathers* and *grandmothers*, by reading to them when they are *blind*, sitting with them when they are *lame or ill*, and by many *little attentions* which *filial love* will suggest to those who *cherish* this dutiful affection of the heart.

Those who love their neighbour as themselves, and wish to do unto others as they would have others do unto them, will certainly *love, honour, and succour their father and their mother.*

QUESTIONS.

Who amongst those whom our Saviour teaches us to consider as our neighbour have the first claim to our love? Why have parents the first claim? What does the *fifth Commandment* enjoin? What is meant by *succouring* Parents? Can young persons succour their Parents? Does it not give great uneasiness to Parents when they see all their care, trouble, and expence, thrown away upon an undutiful child? Must they not have

have many *alarming apprehensions* for the *present* and *future* welfare of such an one? Are not this *uneasiness* and these fears very likely to *hurt* the *health* of Parents and *shorten* their *lives*? May not those who give *delight* and *comfort* instead of these *corroding cares* be said to *succour* their *parents*? In what *other way* may *young persons* *succour* their *parents*? How may *young ladies* *succour* their *mothers*? Do not you think it must give *dutiful children* great *pleasure* to assist those who have done *so much* for them in their *helpless infancy*? Are parents apt to be *unmindful* of a *child's dutiful behaviour*? Can young persons do any thing towards *succouring* their *grandfathers* and *grandmothers*? What can they do for those who are *blind* or *dimfighted*? Can not they contribute to the *comfort* of their *aged parents* in many ways? What should young people *cherish* in *their hearts* to make them *ready* to *comfort* their *grandfathers* and *grandmothers*? Do you think that, if you live to be a *parent*, you shall like to have your children and grandchildren *dutiful* to *you*? Should not you do to your *first relations* as you, in *their places*, would wish to be done by?

EXPLANATION.

Next to parents, *brothers* and *sisters* are to be considered as *neighbours*, whom we are to *love as ourselves*, and *do unto as we would they should do unto us*.

When GOD created mankind he knew that there would be many *families* of them, and that *brothers* and *sisters* could add very much to each other's happiness; and on this account, in his great goodness, he put *brotherly love* into their hearts, and made it a *duty* for them

to live in peace and harmony together. The way in which brothers and sisters should *shew* their love for each other is in being *kind* to the *little ones*, and *setting them a good example*; in *agreeing* at their *sports*, and *helping each other's improvement*. It is really shocking to think that *brothers and sisters*, who ought to love one another with tender *affection*, should ever *disagree*. Those are certainly much the *happiest* who endeavour to make *others so*; and *brotherly love* is too *valuable* a thing to be *thrown away for trifles*; it should be *cherished* *betimes*, because when brothers and sisters *grow up* they often stand in need of each others *assistance*.

Brothers and sisters should never practise any *shy deceitful tricks* against each other, neither should they *tell tales*, or *speak evil* against them on any account, but should be very sorry when they *do amiss*, and give them good advice; in short, brothers and sisters should do unto each other as they wish to be done by.

QUESTIONS.

Who are your next *relations* after your Parents? How are you to love your *brothers and sisters*? How are you to do by them? For what reason may we suppose God made it a *duty* for children to love one another? What did God know *brothers and sisters* could do for one another? What did he, in his great goodness, put into their hearts? In what way should *brothers and sisters shew their love for each other*? How should they behave to the *little ones*? What should they *set them*? How should children behave in their *sports*? Should they *quarrel*? Should they try to promote each other's *improvement*? Is it not shocking to think

think of *brothers* and *sisters* disagreeing? Is not *brotherly love* a valuable thing? Should it be *thrown away* for *trifles*? Why should it be *cherished* in *early years*? What should not *brothers* and *sisters* practise against each other? Should they *tell tales*? Should they *publish each other's faults*? How should they be affected when a *brother* or *sister* *acts amiss*? How should they behave to them on *these occasions*?

EXPLANATION.

To honour the king is a duty strictly enjoined in the Scriptures; but young persons can do little more than entertain a *loyal respect* for their *sovereign* as the *father of his country*, and pray for the *health, happiness, and prosperity* of him and his family.

By those who are put in authority under the king, are meant those who act under him in the various *offices* of government; with these young persons have no further concern than to hold them in *esteem*, and to pray that they may discharge their *respective trusts* for the good of the nation.

QUESTIONS.

Where is the duty of *honouring the king*, and those who are in authority under him, enjoined? How can young persons fulfil this duty? Who are meant by those in authority? How can young people honour them?

EXPLANATION.

To submit to teachers is in a peculiar manner the duty of the young; if they do not submit to be taught they cannot learn; and they should submit from a *principle of duty*, not from mere *compulsion*. It is a very fatiguing employment

employment to teach young people if they are not docile, but a very delightful one when the improvement answers the pains which are taken. Let young persons only call to mind how *they* should like to be treated were they to *change situations* with their *teachers*, and their own *consciences* will tell them what they *ought*, and what they *ought not, to do*.

By *spiritual pastors* are meant *clergymen*; the word *pastor* is the same as *shepherd*; the clergy are called *pastors*, because they have the care of particular *flocks* of people; being *God's ministers* they have a peculiar claim to our *respect*. Young persons who wish to submit to spiritual Pastors will attend properly to their instruction, and will make a point of going to be *catechised* whenever their respective ministers require them to do so; not absenting themselves because the children of the *poor* are also catechised.

By *masters* are chiefly meant those who take *apprentices* or *servants*. *Apprentices* should consider their *masters* as their Parents' deputies for a term of years. And *hired Servants* engage themselves to submit to their masters or mistresses when they hire themselves.

By *Betters* are meant *superiors*. To *behave reverently* to all our *bettors*, is to treat with due respect all whom Providence has placed above us, and all who are eminent for *knowledge, virtue, and piety*. Ancient men and women are also to be reckoned amongst *superiors*.

QUESTIONS.

Who in particular ought to submit to teachers? From what motive should they submit to be taught? Should young persons resolve to do nothing without *compulsion*?

If

If you were a teacher yourself should you like to be so treated? Should you like to be obliged to *threaten* and *punish* in order to make your scholar take pains to improve? Should you like to see him come up to repeat his lessons with *reluctance* and *sulky looks*? How should you like to see him come? Who are meant by *spiritual pastors*? Why are they called *pastors*? Have *clergymen* any particular claim to our *respect*? On what account? How are young persons to submit to their *spiritual pastors*? What should they make a *point* of doing? Should young gentlemen and ladies refuse to be catechised at Church because the children of the Poor are called upon to attend? Have not *all*, whether rich or poor, the same GOD and SAVIOUR? Are not the same Blessings provided for all? Would you wish a child of a lower station than you to know his duty better? Would you wish such an one to go to heaven in preference to yourself? Can you expect to go to heaven without humility? Should you not rather desire to set a good example to the *poor* than to discourage them in the practice of their duty? Should you hinder the Minister from doing his duty to the extent he wishes? Who are chiefly meant by *masters*? What have those who take apprentices an undoubted title to expect from their apprentices? Why so? What do Servants engage to do when they hire themselves? Who are meant by *bettors*? What is meant by ordering ourselves lowly and reverently to them? Are not the *learned* superiors to the *ignorant*? Are not persons eminent for *piety* and *virtue* to be reckoned as superiors by those who are not so distinguished? Are not per-

sons in high stations superior to those of the lower? Are not ancient people to be reckoned among betters?

EXPLANATION.

Young persons should make it a rule to be *true* and *just*, even in the most *trifling* concerns, lest, as I observed before, they *lose* the principle of *honesty*.

Though *Christians* are strictly commanded to *love their neighbours as themselves*, and *do unto all men as they would all men should do unto them*, it is very common to see neighbours *hurting* one another either by *word* or *deed*, and sometimes by *both*. This would never be the case if all people would follow the rules here given, which are in fact a *comment* upon the *five last commandments*. It is by *false* and *fraudulent dealing*, *malice* and *hatred*, *picking* and *stealing*, *lying* and *slandering*, that people *injure* one another.

By *hatred* is meant a thorough *dislike* and *aversion* to their fellow-creatures; by *malice* a *longing desire* to do them an *injury*, or take *revenge* of them. St. Paul gave a very good rule in respect to anger which every Christian should observe; *Let not the sun go down upon your wrath*: the meaning of which is, that people should *make up* any *quarrels* they may have had in the *day* before they *go to rest at night*; this would prevent anger from growing into *hatred* and *malice*. It is very wrong indeed to *go to bed* with *anger in the mind*: persons who do so are not disposed to say their *prayers*; they seldom think of imploring the *aid* of the HOLY SPIRIT at those times when they stand most in need of it; but lie *thinking over* the matter that has made them *angry*, and contriving

contriving how to take *revenge*; and, having nothing to divert their attention, they are liable to be *tempted to hurt their neighbour in word and deed*.

QUESTIONS.

Is not the rule to *hurt nobody by word or deed* a very *short* one? Does it not appear an *easy* one also? Do Christians ever hurt one another by word or deed? How do they hurt one another? Is not *false dealing* hurtful? Are not *malice* and *hatred* hurtful? What should we be in all our dealings? What should we never give way to? What good rule does St. Paul give in respect to *anger*? What is the meaning of it? What would the constant observance of this Rule prevent? Is it not very wrong to go to bed with anger in the mind? What are persons who do so indisposed for? What do they seldom think of? What employs their thoughts while they are in bed? What are they apt to do in the silence of the night? What are they liable to be tempted to do?

EXPLANATION.

It is not very usual for young people, excepting those in a state of poverty, to be guilty of *picking and stealing*; a genteel education generally sets them above such *scandalous practices*. *Evil speaking* may be understood to mean particularly *reproachful language*, such as the *poor* are very apt to use among *themselves*, and some in the *higher ranks* to use to their *inferiors*: this is totally inconsistent with the duty of *doing as they would be done by*; for no one likes to be called by *opprobrious names*, or to be addressed with *oaths* and *curses*.

A proper regard to our *duty* to God and our neigh-

bour would effectually prevent the practice of Lying. A God of truth must of course *hate liars*; and it is dreadful to be under the *displeasure* of the ALMIGHTY. Every *worthy person* must also *despise a liar*; and it is surely very *mortifying* to lose the esteem of the *good part* of mankind. Liars are not *believed*, even when they *speak truth*, which may be of very bad consequence to them. A *lie* is seldom *successful*; liars are generally *found out*, and put to *shame*; but, supposing that a person *gains any thing* by *falsehood*, it is impossible to have a *true enjoyment* of it, for his *conscience* will inwardly *reproach* him, and with the *reproaches of conscience* no one can be *happy*.

QUESTIONS.

Is it not a most *scandalous* thing when young persons of *liberal education* are guilty of *dishonest practices*? What is meant in general by *keeping the tongue from evil speaking, lying, and slandering*? What may be understood by *evil speaking*? Does any person like to be called by *opprobrious names*? Should he call *others* by *them*? Does any one like to be addressed with *oaths and curses*? Should he use them to *others* then? Is not Lying a very *mean vice*? What would effectually *prevent the practice* of it? Can a God of truth be expected to *love liars*? Must it not be dreadful to live under the idea of the *displeasure* of the ALMIGHTY? Can any *worthy person* approve a *liar*? Must it not be very *mortifying* to lose the esteem of the *best part* of mankind? Are notorious *liars* believed when they *speak the truth*? Is it not a sad thing to be *discredited* in this manner?

EXPLANATION.

EXPLANATION.

Slander signifies those lies which *spiteful people* invent in order to make their neighbours thought *ill of by others*; this is sometimes practised by *young persons*, especially in *schools*. It proceeds from *envy, jealousy, and spite*. *Detraction* is near of kin to *slander*; it is trying to take from the *merit of another*, in order to *exalt their own character*. *Slanderers* and *detractors* must needs be very unhappy; they cannot have a proper regard either to *truth, justice, or goodness*; and without these they cannot have the *Peace of God*. We ought to consider that our *tongues* were given us to *praise our Maker*, and to *serve our neighbour*: with our *mouths* we may give a great deal of *delight, comfort, and instruction*; but if we turn the *excellent gift of speech* to an *ill use*, we had better have been *dumb* like the *brute beasts*.

QUESTIONS.

What is meant by *slander*? What is *detraction*? Can *slanderers* and *detractors* enjoy happiness? Have such persons a proper regard either to *truth, justice, or goodnature*? What great blessing is that which cannot be enjoyed by *slanderers* and *detractors*? For what purpose was the *gift of speech* bestowed upon mankind? What had we better have been than to turn such an excellent gift to ill uses?

EXPLANATION.

To *keep the body in temperance and soberness*, signifies to be moderate in *eating and drinking* and all kinds of *recreation*: to be *chaste* signifies to be strictly *modest* in *thought, word, and deed*.

If young persons *eat and drink to excess* they will certainly hurt their constitutions ; if they are *immoderate*, in respect to the *love of pleasure*, they cannot improve their minds ; if they are any ways *bold* in their behaviour they will certainly be *justly* censured.

Coveting and desiring other men's goods has already been explained in commenting on the *tenth Commandment*. *To labour to get their own living* is the lot of no children but those in the *lowest rank of life* ; but there are many on whom it is incumbent to *learn to do so*, as their parents, though able to maintain them till they come to *years of maturity*, cannot support *all their children* afterwards, and the *families* they may chance to have ; for this reason, those who are to be *put to trades* should be very attentive in acquiring those things which are *previously taught to fit them for business*. Nor should young persons in the most *exalted stations* be *idle* in their *early years*, for if they are not obliged to *labour to get their own living*, they should endeavour to *cultivate their minds* that they may be able to *do their duty* ; nor can any tell to *what state of life it may please God to call him* ; all should therefore be prepared for the *vicissitudes and changes of human life*, for *prosperity and adversity*.

A *good education, well improved*, has often been found a *resource* against *misfortune* ; but the *ignorant* are generally *helpless*.

God has appointed different *stations and ranks*. Every *state of life* has its *peculiar duties*, and the great *business of human life* is to fill our particular station *properly*, that, when this life is *ended*, we may be received into the *heavenly mansions*.

QUESTIONS.

If young persons *eat and drink to excess*, what will be the *consequence*? What crime will they be guilty of? If they are too fond of *diversions*, what will they *hinder*? If they are in any way *bold* in their behaviour what will they incur? What is meant by *coveting*? Is every *child* or *young person* under the necessity of *labouring to get his own living*? Are there not *many* on whom it is incumbent to *learn things* by which they may procure a *future maintenance*? Can parents in the *middle stations* of life be expected to provide for *all their children* as long as they live, and for the *families* of their children? If not, should not those who are afterwards to be put as *apprentices to trades*, learn beforehand *writing, accounts, &c.* to *fit them for business*? Should young persons even in the most *exalted stations* be *idle*? If they are not likely to be *obliged to labour*, have they nothing to *learn*? What should they endeavour to do? For what purpose should they *cultivate their minds*? Can any one tell to *what state of life* it may please GOD to call him before he die? What should *all* prepare themselves for then?

May not a *good education, well improved*, be a *source* against *misfortune*? May not the *talents* acquired in *childhood* turn to good account afterwards? Are not *ignorant people* particularly *oppressed by misfortunes*? How came there to be different *stations and ranks* among mankind? What has *every state of life*? What is the *great business of human life*? Where shall we be received at last if we fill our *station upon earth* properly? Do you now understand what your *godfathers and godmothers* engaged you should do when they promised and

vowed in your name that you should keep GOD's *commandments*? Are *Christians* required to keep the *commandments* exactly in the same manner the *Israelites* did? Did our LORD ever teach *Christians* that they might have any other God, that they might bow down to graven images, take the name of the LORD their GOD in vain, break the Sabbath, dishonour their parents, commit murder and adultery, steal, bear false witness, covet their neighbour's goods? Are not all the *Ten Commandments* in force then? Are not *Christians* bound to observe them according to our Saviour's directions?

PART IV.

Of the Lord's Prayer.

YOUR *godfathers* and *godmothers* not only promised for you that you should keep GOD's *commandments*, but that you should *walk in the same*, or live agreeably to them, *all the days of your life*, and I hope you will by the sacred rite of *Confirmation* ratify every part of the promise and vow made in *your name* at your *Baptism*. In the mean time you should endeavour to get well acquainted with the Holy Scriptures, that you may know your Duty; and you should exercise yourself in the practice of every christian virtue, that you may acquire such good habits as will make it both easy and pleasant to you to *renounce the devil*, the *world*, and the *flesh*; believe all the *articles* of the *Christian faith*, keep GOD's *holy will* and *commandments*, and *walk in the same* all the *days* of your *life*.

QUESTIONS.

QUESTIONS.

What did your *godfathers* and *godmothers* promise you should do in respect to *God's commandments* besides *keeping them*? What is meant by *walking in them*? By what means can you *ratify* the *promise* and *vow* made in *your name* at your *baptism*? Do you think you shall be *willing* to be *confirmed*? What must you endeavour to get *acquainted* with against you have an opportunity of being *confirmed*? What must you *exercise* yourself in? Why should you get well acquainted with the *scriptures*? Why should you exercise yourself in every *virtue*? If you are in the habit of *serving* *God*, will it not be *easy* to you at your *confirmation* to *renounce* the *devil*? If you have been in the habit of *moderating* your *desires*, will it not be *easy* to you to *renounce* the *world* and the *flesh*? If you have learnt the *principles* of the *Christian religion* from your very *infancy*, will it not be *easy* to you to *believe* the *articles* of the *Christian faith*? Suppose, on the contrary, you have got a habit of *doing* the *works* of the *devil*, will it be *easy* to leave off doing them? Suppose you should have *given way* to the *love of pleasure* and the *indulgence* of the *appetites*, will it then be *easy* to *renounce* the *pomps* and *vanity* of the *world*? Suppose you have never learnt the *articles of belief*, can you expect to understand them all at once? Can you tell then whether you shall *verily* and *indeed* believe them or not? Should not young people take great pains to *prepare themselves* for *confirmation*?

CATECHISM.

My good child, know this, that thou art not able to do
 G 5 *these*

these things of thyself, nor to walk in the commandments of God, and to serve him without his especial grace; which thou must learn at all times to call for by diligent prayer.

EXPLANATION.

Observe that you are here *exhorted to remember*, that you are *not able of yourself* to do the things which your *godfathers, &c.* promised for you, because your *nature is weak*, and your *temptations to sin numerous*; you have therefore need of *GOD's special grace*, the *immediate help* of the HOLY SPIRIT, to *enlighten* your understanding, to *incline* you to *keep* each commandment as occasions arise, and to *strengthen* your *good resolutions*, that you may in earnest *renounce* the *devil* and all his works, the *pomps and vanity* of this wicked world, and all the *sinful lusts of the flesh*. This *special grace* will be granted to you if you *call for it at all times*; that is, at least every day of your life, and whenever you find yourself *tempted to break* any of the *commandments*. But your prayer must be *diligent*; that is, *earnest and sincere*, otherwise it is a direct *mockery* of GOD.

QUESTIONS.

Can you *keep* GOD's *holy will* and *commandments*, and walk in the *same* all the *days* of your *life*, by your own *endeavours alone*? What must you have to enable you to do what your *godfathers* and *godmothers* promised for you, and to walk in GOD's *holy will* and *commandments*? In the *exhortation* before the LORD'S PRAYER in the *Catechism*, what are you *exhorted to remember*? Why are you not able to do of *yourself* what was promised for you? What is *weak*? What are *numerous*?

ous? If your nature is weak and temptations to sin are numerous, what have you need of? What do you understand by GOD's especial grace? For what purpose do you need this special grace? What will it enlighten? What will it incline you to do? What will it strengthen? If your mind is enlightened, inclined to goodness, and strengthened to keep good resolutions, do not you think you shall be more likely to renounce the devil, &c. than if left to your own weak understanding, your own natural appetites and desires, and the frailty of human nature? Is not the especial grace of GOD very desirable then? What must you do to obtain the especial grace of GOD? How must you call for it? How often at least should you pray for it? Is it not very easy to say to yourself, when you find an inclination arising to break any of GOD's commandments, O LORD, grant me thy grace to resist this temptation? O LORD, take not thy HOLY SPIRIT from me? Help my weakness by thy grace, O merciful SAVIOUR, &c.? What do you understand by diligent prayer? If your prayer is not earnest and sincere, what may it be called? If you wanted at any time to ask a great favour of one of your fellow-creatures, would you not endeavour to shew him that you were earnest and sincere, that you were sensible of your own wants, and his ability to relieve them? Should not you be earnest and sincere then in your application to GOD, who is both able and willing, not only to relieve the necessities of those who call upon him, but to grant numberless and invaluable blessings?

EXPLANATION.

That no Christian might be at a loss for words to pray in,

in, our LORD JESUS CHRIST taught his disciples how to pray.

Let me hear if you can repeat his prayer.

CATECHISM.

Our Father, which art in heaven; hallowed be thy name; thy kingdom come: thy will be done in earth, as it is in heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power and the glory, for ever and ever. Amen.

EXPLANATION.

This Prayer is called the LORD'S PRAYER, because it was made and taught by our LORD JESUS CHRIST; it contains a *Preface*, six *Petitions*, and a *Doxology*.

Preface.

Our Father, which art in Heaven.

Petitions.

1. Hallowed be thy Name.
2. Thy Kingdom come.
3. Thy Will be done on earth, as it is in heaven.
4. Give us this day our daily bread.
5. And forgive us our trespasses, as we forgive them that trespass against us.
6. And lead us not into temptation, but deliver us from evil.

Doxology.

For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

QUESTIONS.

QUESTIONS.

Why is this called the LORD'S PRAYER? How is it usually divided? Which part is called *the Preface*? Tell me the *first Petition*, the *second*, the *third*, the *fourth*, the *fifth*, the *sixth*? Repeat the Doxology.

CATECHISM.

Q. *What desirest thou (or what do you desire) in this prayer?*

A. *I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him, as we ought to do; and I pray unto God, that he will send us all things that be needful both for our souls and bodies, and that he will be merciful unto us, and forgive us our sins: and that it will please him to save and defend us in all dangers, ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it.*

QUESTIONS.

To whom is the *Lord's Prayer* addressed? What is God the giver of? What do you here first pray him to send? To whom do you pray him to send his grace? For what purposes do you pray him to send his grace? Cannot you and other people worship him, serve him, and obey him, as you ought to do, without his grace assisting you? What do you next pray God to do? What do you pray God to forgive? Whose sins do you pray him to forgive? What do you pray to be defended in?

What do you pray to be *kept from*? What *enemy* do you pray to be *defended from*? What *death* do you pray to be delivered from? Upon what *grounds* do you build your *trust* and *hope* that GOD will do these things? Through *whom* do you expect to receive all good things? What do you say at the *end of the LORD'S PRAYER*? What is the meaning of the word, *Amen*.

EXPLANATION.

What you have now said is a *short exposition* of the LORD'S PRAYER.

It first explains the PREFACE.

By saying, OUR FATHER, *which art in heaven*, you acknowledge GOD to be your *Father*, and declare that you have *confidence* in him as a *child* has in a *tender parent*; you distinguish him from your *earthly parents* by the *title* which your SAVIOUR taught you to give to the SUPREME BEING, and at the same time express your *reverence* and *godly fear*. You say *our* FATHER, not *my* FATHER, because GOD is a *heavenly Father* to the *whole race of mankind*, and more especially to *Christians*, whom he has *adopted* as his *children* for JESUS CHRIST'S *sake*; and you say *our* FATHER also, because you should, in praying to your heavenly FATHER, pray for *all your brethren or fellow-creatures*.

QUESTIONS.

What is the answer in the *Catechism* which begins with, *I desire my LORD GOD, our heavenly FATHER, who is the giver of all goodness*? What do you acknowledge GOD to be when you say, *Our Father, which art*

in heaven? What do you in fact declare? From whom do you distinguish him? Who taught us to call God our heavenly FATHER? Is there not inexpressible comfort, as well as honour, in being allowed to address the SUPREME BEING by this tender and endearing appellation? When you speak of God as a heavenly FATHER, what do you express besides love? Why do you say *our* FATHER, and not *my* FATHER? To whom is God in a more especial manner a FATHER? Why so? For what other reason do you say *our* FATHER?

EXPLANATION.

In the *first* petition you in effect pray that God, who is the giver of all goodness, will send his grace, or the aid of his HOLY SPIRIT, to enable you and all mankind to worship him as you ought to do. To hallow the name of God is to worship him as he ought to be worshipped.

In the *second* and *third* petition, when you say, *Thy kingdom come*, thy will be done in earth as it is in heaven, you pray that God may be universally acknowledged as the SUPREME BEING, that the kingdom of his SON, our LORD JESUS CHRIST, may be fully established; or that all the world may become Christians, and that every individual of mankind may serve and obey God as they ought to do, cheerfully, willingly, and constantly, like the blessed inhabitants of heaven.

QUESTIONS.

What do you in effect pray for in the *first* petition, when you say, *Hallowed be thy name*? What is meant by hallowing the name of God?

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When you say in the *second* and *third* petition, *Thy kingdom come*, *thy will* be done in *earth* as it is in *heaven*, what do you in *effect* pray may be *acknowledged*? What do you pray may be *fully established*? What is meant by its being *fully established*? Who do you wish may *become Christians* when you say, *Thy kingdom come*? What do you wish when you say, *Thy will* be done in *earth* as it is in *heaven*? Who do you mean by the *blest inhabitants* of *heaven*? How do the angels of *heaven* *serve* and *obey* GOD? If you wish GOD's *will* to be done on *earth*, should not you strive to do it *yourself*? How should you *serve* and *obey* him?

EXPLANATION.

In the *fourth* petition, when you say, *Give us this day our daily bread*, you pray that GOD will send to you and all people those things which be *needful* both for your *souls* and *bodies*. *Bread* is often put in *scripture* for the things necessary for the *support* and *comfort* of *mankind* in respect to their *bodies*; and our Saviour used the word *bread* to express the things necessary to *sustain* our *spiritual life*: he called *himself* the *bread of life* which came down from *heaven*, and ordained *bread* to represent *his body* in the *sacrament* of the *Lord's Supper*. When you pray for *bread* then, you pray for all the *temporal* and *spiritual blessings* you may stand in need of. You pray for your *daily bread*, by which is meant, such a supply of those *blessings* as may be *necessary* for *that day*; by asking for no more, you shew your willingness to depend upon the *goodness* of your *heavenly Father*, and your intention to keep up the practice of *praying* to him from day to day.

QUESTIONS.

QUESTIONS.

When you say in the *fourth petition*, *Give us this day our daily bread*, what do you in *effect* pray God to send to you and all people? What does the word *Bread* often stand for in Scripture? In what sense does our Saviour sometimes use it? What did he call *himself*? What did our Lord ordain bread to represent in the Sacrament of the Lord's Supper? What is meant by *daily bread*? What do we *shew* by asking for no more than such a supply of blessings as may be *necessary* for that day? Should we not be *willing* to depend upon the goodness of our heavenly Father? Should we not keep up the practice of praying to him every day of our lives?

EXPLANATION.

In the *fifth petition*, when you say, *Forgive us our trespasses as we forgive them that trespass against us*, you pray God that he will be *merciful* unto you and to all people, and *forgive* you your *sins*; and at the same time you should express your resolution to *imitate* your heavenly Father, as becomes a *child* of God, in his *mercy* and *goodness*, by *forgiving* all who have in any way injured or offended you.

QUESTIONS.

What do you pray God to do when you say, in the *fifth petition*, *Forgive us our trespasses as we forgive them that trespass against us*? What should you express at the same time that you pray God to *forgive* the *trespasses*, or *sins*, of you and all people? Should not a *child* of God try to *imitate* his heavenly FATHER? Can you
not

not endeavour to imitate him in goodness, though in a small degree? What can you do in imitation of God's forgiving the trespasses of you and all people?

EXPLANATION.

In the *sixth petition*, when you pray God *not to lead you into temptation*, you pray, that it will please him, by his *grace* and *providence*, to *save* and *defend* you from all *dangers*, *ghostly* and *bodily*, that you may not again *offend* him.

By *temptation* you are to understand those *trials* which arise from *dangerous situations*.

In the various affairs of human life people are perpetually *tempted* to *depart* from their *duty* in one or other; and there is no safety without the *especial grace* of God: we must be *led* either by the HOLY SPIRIT into *goodness*; or we shall be *led* by the *Devil*, the *world*, and the *flesh*, into wickedness. When you pray to God *not to lead us into temptation*, you in *effect* pray him to *guide* you and all people *constantly* by his Holy Spirit, that you and they may not be tempted from the paths of duty. Not only our *Souls* are in danger of being corrupted by the temptations of the devil; the world; and the flesh, from which nothing but the grace of God can defend us; but our *Bodies* are exposed to many dangers, from which the *Providence* of God can alone preserve us. Numberless misfortunes are brought on, nay the health and life of thousands destroyed by their forfeiting the protection of divine Providence? When we pray to be delivered from all evil, (or as some translate this Petition) the *evil one*, we beg to be delivered from our *ghostly*, or *spiritual enemy*, the *devil*, from the
temporal

temporal or worldly evils we have fallen into by yielding to the temptations which have before assailed us, and from everlasting death, the death of the soul, which is the worst of spiritual evils.

QUESTIONS.

What do you pray for in the *sixth petition*, when you say, *Lead us not into temptation?* What are you to understand by *temptation*? Are not people very often *tempted* to depart from their duty? Is there any safety from *temptation* without the *grace* of God? When we pray God not to *lead us into temptation*, what do we in *effect* pray him to do? Suppose that, in consequence of your neglecting to seek and pray for the aid of *divine grace*, you should not be led by the HOLY SPIRIT, what will lead you? What dangers are our *souls* in? What dangers are our *bodies* exposed to? What can defend our *souls*? Are our *bodies* exposed to *dangers* also? What can defend us from these? How are many misfortunes brought, and even health and life lost? When we pray to be *delivered from evil*, what do we beg to be delivered from? Who is our *ghostly enemy*? What is meant by a *ghostly enemy*? What are meant by *temporal evils*? What is meant by *everlasting death*? Which is the worst of all *evils*? How long, at the very longest, will the *evils* of this *life* last? How long will *everlasting death* continue?

EXPLANATION.

The *Doxology*, which is placed at the end of the LORD'S PRAYER in *St. Matthew's Gospel*, is a *form* of giving *glory* to God, by which we acknowledge, that
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the *spiritual kingdom* set up on earth by our LORD JESUS CHRIST, of which *Christians* are made *members* at their *baptism*, is the kingdom of GOD; that the *power* which our LORD exercises in this kingdom is the *power* of GOD, and that the *glory* of the *creation*, *preservation*, and *government* of all things, and also of the *redemption* of *mankind*, is to be ascribed to GOD the FATHER ALMIGHTY, through JESUS CHRIST our LORD.

By saying *Amen*, or *So be it*, at the end of the LORD's PRAYER, we express our *trust* that GOD, of *his mercy* and *goodness*, through our LORD JESUS CHRIST, will *grant* all our petitions.

We also express our *belief* that the *kingdom*, the *power*, and the *glory*, have *belonged*, and ever will belong, to GOD our *heavenly Father*.

QUESTIONS.

What is the *concluding part* of the Lord's Prayer called? What is meant by a *Doxology*? What are the words of this *Doxology*? What kingdom is here meant? Who are members of it? When were they made so? Whose kingdom, power, and glory, do you in this *Doxology* acknowledge those of Christ's spiritual kingdom to be? Should not the power and the glory of *creating*, *preserving*, and *governing* all things, be ascribed to GOD the FATHER ALMIGHTY? Through whom are we to pray to God the Father? What do we in effect do by saying *Amen* at the end of the Lord's Prayer?

PART V.

Of the Sacraments.

CATECHISM.

Q. *How many Sacraments has Christ ordained in his church?*

A. *Two only, as generally necessary to salvation; that is to say, baptism and the supper of the Lord.*

EXPLANATION.

There are only *two* sacred institutions in the *Christian Church* which have all that is requisite to constitute a *Sacrament*; which two are *Baptism* and the *Supper* of the LORD, or, as it is more commonly called, the LORD'S SUPPER.

These *two Sacraments* are said to be *generally necessary to salvation*, because those who profess to be *Christians* cannot, according to the *terms of the Christian Covenant*, depend upon being *saved* without partaking of *both* if they have opportunity; for our LORD JESUS CHRIST commanded, that all who *enter* into the *Christian Covenant* should be *baptized in the name of the FATHER, SON, and HOLY GHOST*; and that all his *disciples*, or *members of his church*, should *eat bread and drink wine*, in a solemn manner, in *remembrance of him*. There is then an obligation on all who bear the name of *Christians* to participate of the *two Sacraments*, if possible.

QUESTIONS.

QUESTIONS.

How many *sacred ordinances* are there in the *Christian church* which have *all* that is *requisite* to make them a *Sacrament*? What are they called? What is the *Supper of the LORD* most frequently called?

What are the *Sacraments* *generally necessary* to? Why are they said to be *generally necessary* to *salvation*? Why cannot those who profess to be *Christians* depend upon being *saved* without partaking of *both*? What did our *LORD JESUS CHRIST* command in respect to *Baptism*? Does not *Baptism* then appear *generally necessary* to *salvation*? Can any who profess to be *Christians* certainly depend upon being *saved* without the *Sacrament of Baptism*, if they have the opportunity of receiving it? Should not *every Christian* then be *baptized*? What did *CHRIST* command in respect to the *LORD'S SUPPER*? Should not every one who bears the name of a *Christian*, and has an opportunity, receive the *Sacrament of the LORD'S SUPPER* also? Can any one depend upon being *saved* by *CHRIST* who omits to do what our *LORD* commanded to be done in remembrance of him?

CATECHISM.

Q. What meanest thou (or what is meant) by this word *Sacrament*?

A. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by *Christ* himself, as a means whereby we receive the same, and a pledge to assure us thereof.

EXPLANATION.

EXPLANATION.

To make a *Sacrament* four things are requisite :

1st. There must be in a *Sacrament* an *outward* and *visible sign*, or something which can be *seen* with our eyes and *applied* to our *bodies*.

2dly. An *inward* and *spiritual grace*, or an *invisible undeserved favour* of God *applied* to our *souls*, signified by the *outward* and *visible sign*.

3dly. It is requisite, to make a *Sacrament*, that the *outward* and *visible sign* must have been *ordained* by CHRIST *himself*, because he is the *head* of the *Church*; and all *blessings* are bestowed upon mankind *through him* and *for his sake*.

4thly. It is requisite, to make a *Sacrament*, that the *outward* and *visible sign* must have been *ordained*, as a *means whereby* (or by which) *we receive the same*, that is, the *spiritual grace*; and it must also be a *pledge*, or *token*, to *assure us thereof*, or of the *actual receiving* the *inward* and *spiritual grace*.

QUESTIONS.

How many things are requisite to make a *Sacrament*?
 What is the *first thing* requisite in a *Sacrament*? What is meant by an *outward visible sign*? Which is the *second thing* requisite in a *Sacrament*? What is to be understood by an *inward* and *spiritual grace*? How can this grace be *signified* to us? What is the *third thing* requisite to make a *Sacrament*? Why is it necessary that the *outward* and *visible sign* in a *Sacrament* should be *ordained* by CHRIST *himself*? As CHRIST is the *head* of the *church*, and all *spiritual* *graces* or *favours* are
 Bestowed

bestowed through him, and for his sake, is he not the only proper person to ordain what shall be the outward visible sign of an inward and spiritual grace? What is the fourth thing requisite to make a Sacrament? What is meant by the words, *the same*? What must the outward visible sign be a mean of our doing? What must it be a pledge or token of?

CATECHISM.

Q. How many parts are there in a Sacrament?

A. Two, the outward visible sign, and the inward spiritual grace.

EXPLANATION.

In a Sacrament there are two parts; first, the outward visible sign, or that which is to be applied to the body; secondly, the inward and spiritual grace, or the blessing to be applied to the soul. The first Sacrament is that of *Baptism*, for it may be received by infants: the design of it was to cleanse human creatures from the defilement of original sin derived from Adam, and from the guilt of actual sins committed before Baptism. The Holy Ordinance of *Baptism* has all the requisite parts of a Sacrament.

QUESTIONS.

How many parts are there in a Sacrament? What is the first? What is the second? To what is the outward visible sign applied? To what is the inward and spiritual grace applied? Which is the first Sacrament? Why is baptism the first? What is the design of it? Is it not a very great happiness for infants to have the means of being cleansed from the original defilement of human

human nature? If a person be grown up before he is baptized, is it not a great *advantage* to have the *means* of being *cleansed* from the guilt of the *sins* he has *before* committed.

Is *Baptism* truly a *Sacrament*? Has it all the *requisite marks*? Who ordained *Baptism*? Has it an *outward visible sign*? Is there an *inward and spiritual grace* belonging to it? Is this *outward and visible sign* a *pledge* and *token* to us that we *actually receive* from *God* the *inward and spiritual grace*?

CATECHISM.

Q. *What is the outward part or sign in Baptism?*

A. *Water, wherein (or with which) the person is baptized in the name of the Father, and of the Son, and of the Holy Ghost.*

EXPLANATION.

Our LORD himself was baptized by *John the Baptist* in the *river Jordan*, by which means he *sanctified water* for the purpose of *baptizing* those who should afterwards become his *members*; and he commanded his *Apostles* to baptize in the *name of the FATHER, the SON, and the HOLY GHOST*; promising to be with them, meaning his *Ministers*, to the end of the world, when they should do so; therefore, to administer this *Sacrament* according to *CHRIST's institution*, water only must be used as the *outward and visible sign*, and the person must be solemnly devoted to *GOD, in the name of the FATHER, the SON, and the HOLY GHOST*, by a minister of *Christ*.

Water then is the *outward and visible sign* of the *inward and spiritual grace* in *baptism*; it is, on the part

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of the person to be *baptized*, a *sign*, that he acknowledges the necessity of a *death unto sin*, and a *new birth unto righteousness*; and it is, on GOD's part, a *pledge* that he will bestow the *new birth*.

QUESTIONS.

Is Water *visible*? Cannot we see it with our eyes? Can it be applied to our bodies? What use is made of Water in the Holy Sacrament of Baptism? How did our LORD JESUS CHRIST *sanctify* Water as an outward visible sign in this Sacrament? Who did our Lord command to baptize all nations? Were not the twelve Apostles CHRIST's *Ministers*? Were they to remain upon earth to the end of the world? To whom then did the Lord's promise *that he would be with them to the end of the world* relate? Should any but the Ministers of CHRIST baptize? By whom should all who are made Christians be baptized? In whose *name* is every person to be baptized? To whom is every one thus baptized, *devoted*? Is not water then the *outward visible sign* in the Sacrament of Baptism?

What is water a *sign* of in the person to be baptized? What is it on GOD's part?

CATECHISM.

Q. *What is the inward and spiritual grace in Baptism?*

A. *A death unto sin, and a new birth unto righteousness; for being by nature born in sin, the children of wrath, we are hereby (or by the inward and spiritual grace) made the children of grace.*

EXPLANATION.

EXPLANATION.

The *inward* and *spiritual* grace, which is *signified* by the outward and visible sign, *Water*, is a *death unto sin*, and a *new birth unto righteousness*. As the race of the first man, *Adam*, we are *children of wrath*, or subject to *death*, on account of his *transgression*. In order to become the *children of God*, and *inheritors of the kingdom of heaven*, we must be *born again unto righteousness*: this we could not be by *nature*, but by the *grace of God* alone, or by *God's* sending his *HOLY SPIRIT* to *cleanse* our *souls* from the *defilement of sin*. When we are *baptized* we become a *new kind of creatures*; we are, in a *spiritual* sense, *born again to a life of righteousness*. We are said to be made *children of grace* in *baptism*, because we have no *natural* title to this *new birth*; it is the *gift of God* to mankind, for the sake of our *REDEEMER*, *JESUS CHRIST*; it is the *reward of his righteousness*.

QUESTIONS.

What is the *inward* and *spiritual* grace which is *signified* by the outward and visible sign, *Water*, in the *Sacrament of Baptism*? What is every *human creature* when it first comes into the world? What is to be understood by a *child of wrath*? If we are all subject to *death*, as being *born* of the race of *Adam*, what must we do in order to become *children of God*, and *inheritors of the kingdom of heaven*? What must we *die* unto? If we *die* unto *sin*, can we be *born again unto righteousness* in a *natural* way? If *God*, when we are *baptized*, sends his *HOLY SPIRIT*, to *destroy* the *sinfulness* of our *nature*, or to *cleanse* our *souls* from the *defilement of sin*,

what do we *become*? Is there not a great *difference* between a creature *born with a corrupt nature*, and subject to *everlasting death*, and a creature *cleansed from sin*, and made an heir to *everlasting life*? Is there not a great *difference* between a creature who is possessed only of *human faculties*, and one to whom the *Spirit of God* is imparted? What *kind* of a *child* is the latter called in the Catechism? Why is he called a *child of grace*? Whose gift is this *new birth*? For *whose sake* is it given? Then, for the sake of our REDEEMER, JESUS CHRIST, all who are *baptized with water*, in the name of the FATHER, the SON, and the HOLY GHOST, are regarded of GOD as *dead unto sin*, and *born again unto righteousness*, are they not?

CATECHISM.

Q. *What is required of persons to be baptized?*

A. *Repentance, whereby they forsake sin, and faith, whereby they stedfastly believe the promises of God made to them in that sacrament.*

EXPLANATION.

In the Sacrament of *Baptism a Covenant* is made between GOD and the *baptized person*, in which each party engages to perform *his part*.

Two things are required of those who desire to enter into this Covenant:

1st. *Repentance*, by which is meant a *resolution* and *vow* to forsake sin, to renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh, and to live a life of *righteousness*, devoting himself to the service of GOD the FA-

THER,

HER, SON, and HOLY GHOST, and obeying all the commandments of that GOD in whose name he is baptized.

2dly. *Faith*, by which is meant a resolution and vow to *believe* that all the promises of GOD to Christians will be fulfilled, and that the baptized person shall himself be a partaker of them for CHRIST's sake.

The *promises* of GOD made in the Sacrament of *Baptism* are : that those who are *baptized* shall be *saved*, that their *sins* shall be *washed away*; that they shall be taken into the *body* of CHRIST, meaning his church; and that they shall receive the HOLY GHOST. In short, that they shall be made *members of CHRIST, children of GOD, and inheritors of the kingdom of heaven.*

QUESTIONS.

What is made in the *Sacrament of Baptism*? What does each party engage to *do* in a *Covenant*? Who are the *two parties* in the *Christian Covenant*? How many things are required of the person to be *baptized*? What is the *first*? What is meant by *Repentance*? What must the *person to be baptized* promise and vow to *for sake*? What must he promise and vow to *renounce*? What *kind of a life* must he solemnly engage to lead? To whose *service* must he solemnly devote himself? What must he promise and vow to *obey*? In whose name must he be baptized? What is the *second thing* required of persons to be baptized? What is meant by *Faith*? Are there not great Promises annexed to the Sacrament of Baptism? What has our Saviour promised shall be *washed away* in Baptism? Of what is the baptized person made a member? Whose child is he made? What inheritance is promised to him?

CATECHISM.

Q. Why then are infants baptized, when, by reason of their tender age, they cannot perform them?

A. Because they promise them both by their sureties, which promise when they come to age themselves are bound to perform.

EXPLANATION.

Repentance and Faith infants are not capable of. They know nothing of the *original defilement of human nature*; they cannot *resolve to forsake sin, and live a life of righteousness*; they are totally ignorant of the *promises of God*, and are not as yet possessed of the ability to *form, or express, a resolution to believe in them* when they shall be made known.

But children are of that race which CHRIST came to *redeem and save*. Every individual among mankind, who *has come, or will come, into the world since CHRIST made the full, perfect, and sufficient sacrifice for the sins of mankind*, has been, and will be, first an Infant.

In respect to *actual sin* Infants are *innocent*: our SAVIOUR has assured us that they are objects of his FATHER's *mercy*; and our LORD himself, while on earth, shewed the greatest *tendernefs* towards them; he received them among the number of his *disciples*, and called them his *lambs*. He expressly said, *Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven*. We have therefore the greatest reason to believe that, when our LORD commanded his *apostles to baptize all nations in the name of the FATHER, the SON, and the HOLY GHOST*, he meant that children should be included.

QUESTIONS.

QUESTIONS.

Are infants capable of *repentance*? Do new-born babes know any thing of the *original defilement of human nature*? Can they *resolve to forsake, or avoid sin*, and live a life of *righteousness*? Can they, in their *own name*, renounce the devil and all his works, the pomps and vanity of the world, and all the sinful lusts of the flesh? Are infants capable of *faith*? Can they *make or express* a resolution to *believe* all the *promises of God* in the Sacrament of Baptism? What *race* are children of? What did CHRIST do for the *human race*? What has every *individual* of mankind been, first of all, ever since Adam sinned, and since CHRIST made the *full, perfect, and sufficient sacrifice* for the *sins* of mankind? What are infants in respect to *actual sin*? What assurance has our SAVIOUR given in respect to infants? What did he himself *shew* towards them? Among *whom* did he receive them? What did he call them? What did he *expressly say*? Have we not reason then to believe that our LORD will receive infants into his Church by the Holy Sacrament of Baptism?

EXPLANATION.

But the profession of *Repentance* and *Faith* must be made, for there can be no *remission of sins*, no partaking of the *spiritual grace*, the *new birth unto righteousness*, without it. On this account *Christian parents*, resolving to dedicate their children to the service of the same GOD whose servants they themselves profess to be, seek an early admittance for them into the *Christian Covenant*, and, relying upon the *divine compassion* exempli-

fied in our LORD's behaviour to *children*, they take them to be *baptized*, and provide *godfathers* and *godmothers* to make the requisite *promise* and *vow* in their name. Those who thus *promise* and *vow* in the name of *infants* are called their *sureties*, because they engage themselves to see that the infant, as it grows to years of reason, is properly instructed in the Christian Religion; that it learns the *Creed*, the *Lord's Prayer*, the *Ten Commandments*, and the *Church Catechism*; and that it be taken to the *Bishop* at a proper age, in order to be *confirmed*, or to *ratify* and *confirm*, with their own heart and mouth, the *promise* and *vow* made for them when they were not capable of answering for themselves.

QUESTIONS.

What profession is required of those who are baptized? What cannot be obtained without an open profession of *Repentance* and *Faith*? What method do Christian Parents take in order to obtain for their children *remission of sins*, and a *new birth unto righteousness*? Why are those who answer for infants at their Baptism called in the Catechism their *Sureties*? Is it not happy for infants that they can by any means be admitted into the Christian Covenant? Ought not children as they grow up to take pains to learn those things which their sureties engaged they should learn? Will they be fit to be *confirmed* if they do not learn the principles of Christianity? Tell me in the words of the Catechism *what meanest thou by this word Sacrament*? Was not Baptism *ordained of Christ*? Was it not ordained as an *outward visible sign of an inward spiritual grace*? Is it not a *token and pledge to assure us that God bestows the inward spiritual grace upon us*? What is the spiritual
grace

grace bestowed in Baptism? Is there not another Sacrament besides Baptism? What is it called?

CATECHISM.

Q. *Why was the Sacrament of the Lord's Supper ordained?*

A. *For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.*

EXPLANATION.

This Sacrament is called the *Lord's Supper*, because our LORD JESUS CHRIST instituted it when he eat his *last supper* with his disciples before his crucifixion. By means of it, those who through the weakness of human nature, or the temptations of the Devil, have *broken* their *baptismal vow*, have an opportunity of *renewing* it on their *repentance*, instead of being entirely *cut off* from the benefits and privileges of the *Christian Covenant*. When our LORD instituted this Sacrament he offered his *body to be broken*, and his *blood to be shed*, for the *sins of mankind*; and he commanded his apostles to *do* what he then *taught* them in *remembrance of his having made this Offering*. It is plain that the apostles understood it should be a *continual remembrance*, for, in their days, Christians had no solemn meetings without partaking of the *Sacrament of the LORD'S SUPPER*; and *St. Paul* taught his converts, that it was designed to *shew the LORD'S death till he come*, that is, *to the end of the world*. The death of CHRIST is called a *Sacrifice*, because he did not die for his *own sin*, for he was *free from sin*; but for the *sins of others*. By his death he purchased the greatest

benefits mankind could possibly receive. All mankind are interested in the *Sacrifice of CHRIST's death*; for this reason it is right and proper that a *continual remembrance of his death*, and of the *benefits which we receive thereby*, should be kept up till the end of the world; when he will come and see who *have* commemorated his death as he desired, and who *have not*.

QUESTIONS.

Why is this *Holy Sacrament* called the *Lord's Supper*? What may those who have broken their *Baptismal vow* do by means of this Sacrament? What are all Christians liable to do through the weakness of their nature, and the temptation of the Devil? Is it not a happy thing that there is another Sacrament by means of which sinners may be reconciled to God? Of what *great sacrifice* was the Sacrament of the Lord's Supper to be a *continual memorial*? What does St. Paul say it was designed to *shew forth*? Why is the death of Christ called a *sacrifice*? Had Christ any sin of his own? For whose sins did he die? Who were interested in this great sacrifice? Did he purchase any benefits for mankind? Should not a *continual remembrance* of the *sacrifice of the death of our Redeemer*, and of the *benefits he has purchased for us*, be kept up? Would it not be the height of ingratitude to suffer the remembrance of it to be lost? Could any generation of mankind expect to partake of the benefits of the sacrifice if they suffered it to sink into oblivion? Has it not been kept up in the Christian Church from the time of its first institution? How long should Christ's death be commemorated in this Holy Sacrament? When will those who have neglected

lected it be called to account for their ingratitude and disobedience? By whom was this Holy Sacrament ordained? *How many parts are there in a Sacrament?*

CATECHISM.

Q. What is the outward visible part or sign in the Lord's Supper?

A. Bread and wine, which the Lord has commanded to be received.

EXPLANATION.

In the same night that our LORD was betrayed he took Bread, and, when he had given thanks, he brake it, and gave it to his disciples, saying, *Take, eat, this is my Body which is given for you; do this in remembrance of me.*

Our LORD at this time offered his Body to be sacrificed for the sins of mankind, and appointed Bread to be the outward visible sign of the Sacrament which he instituted to be kept to the end of the world, in remembrance of his love in thus submitting willingly to die in order to redeem sinners. He taught his disciples by his own actions how to celebrate this Sacrament: Do this, said he, in remembrance of me; that is, Give thanks to God the Father, for sending you a Redeemer; take Bread, and consecrate, or set it apart, to represent my Body; then break it in token that my Body was broken for mankind on the cross; then eat the Bread thus broken with faith in the efficacy of the Sacrifice I have made.

How came Bread to be a part of the outward visible sign in the LORD'S SUPPER? What did our LORD in effect do when he took bread and said, *This is my body which is given for you?* Did not he plainly shew that he had re-

solved to give his *body* to be *broken*? Did he not evidently *appoint a holy Sacrament* to be kept in *remembrance* of it? Did he not appoint the *outward visible sign* in this Sacrament? Did he not teach his disciples *how to celebrate it*? What did he teach them, by his actions, to do before they took the Sacrament? What did he teach them to do when they had *given thanks*? What were they to do with the *consecrated bread* after they had *broken it*?

EXPLANATION.

Likewise, after *Supper*, our LORD took the cup, and, when he had given thanks, he gave it to them all, saying, Drink ye all of this, for this is my Blood of the *New Testament* (or *Covenant*) *which is shed for you*, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me. That is, whenever you commemorate my death, *give thanks* to GOD the FATHER for accepting my *Blood* for the *remission*, or putting away, of the *sins* of *you*, and of *many*; and consecrate *Wine* to represent my *Blood*; then, to *shew* your *faith* in the *efficacy* of my Blood, drink the *Wine* so consecrated, or set apart, in *remembrance* of me.

Bread and *Wine* then, taken one after the other, constitute the *outward and visible sign* in the Sacrament of the *Lord's Supper*.

QUESTIONS.

How came *wine* to be a part of the outward visible sign in the Sacrament of the LORD'S SUPPER? What did our LORD do after he had appointed *bread* to represent his *body* in the Sacrament? What did he, by his
own

own example, teach them to do whenever they commemorated his death? Did he not plainly teach them to *give thanks to God the Father* for accepting his *blood* for the remission of sins? Did he not command them to *consecrate* wine to represent his *blood*, and then to drink it, as many as should be assembled together, to shew their *faith* in the *efficacy* of his blood? What *are* the consecrated Bread and Wine thus taken? Has not this Sacrament also an *inward* and *spiritual* grace? Did not our LORD say of the *bread* he distributed, *This is my body*, and of the wine, *This is my blood*?

CATECHISM.

Q. *What is the inward part or thing signified?*

A. *The body and blood of Christ, which are verily and indeed taken, and received by the faithful in the Lord's Supper.*

EXPLANATION.

The Bread and Wine are not *altered* in *substance*, but still remain *bread* and *wine*, after they are consecrated to *represent* the *body* and *blood* of CHRIST. But the *faithful*, those who eat and drink them with faith in the *efficacy* of CHRIST's *sacrifice*, and in *remembrance* of his death and sufferings, are said *verily* and *indeed* to *take* and *receive* the *body* and *blood* of CHRIST. They eat bread, and drink wine, in token of the faith by which they apply the outward sign to their *bodies*. They *take* and *receive* from God the *inward* and *spiritual* grace, or an interest in the sacrifice of which the Sacramental *bread* and *wine* are the *pledge* on God's part. They do not eat *real flesh* and drink *real blood*; but they, through the
grace

grace of GOD, receive the *benefits* of CHRIST's death, so that they may say, CHRIST gave *his body* for me ; he shed *his blood* for me ; *his body* is mine ; *his blood* is mine ; they will procure salvation for me ; I shall rise to a glorious immortality as a *Member of my Redeemer's body*.

QUESTIONS.

Are the Body and Blood of Christ said to be *eaten* and *drank*, or only *taken* in this Sacrament? Are the Bread and Wine altered in substance so as to become flesh and blood by being consecrated in the Sacrament of the Lord's Supper? Who are meant by the *faithful*? What are the faithful said to do verily and indeed when they join in the commemoration of Christ's death in the Lord's Supper? What do they *eat*? What do they *drink*? To which do they apply the *bread* and *wine*, their *bodies* or their *souls*? Do not these together constitute the outward visible sign? If they apply the outward visible sign properly, what will GOD bestow upon them? Are not the Sacramental Bread and Wine then a token and pledge that they receive this spiritual grace?

CATECHISM.

Q. *What are the benefits whereof we are partakers thereby, that is, by receiving the Sacramental Bread and Wine?*

A. *The strengthening and refreshing of our souls, by the body and blood of Christ, as our bodies are by the bread and wine.*

EXPLANATION.

The *benefits* of which we are *partakers* by means of the
inward.

inward and spiritual grace, or thing signified by the bread and wine used in the Sacrament of the LORD'S SUPPER, are the strengthening our Souls to do our duty with increased zeal and steadiness; and the refreshing of our Souls with the comfortable assurance of forgiveness. Christ's body and blood are applied to our souls by the grace of God to strengthen and refresh them, as bread and wine are applied to our bodies to strengthen and refresh them. This strengthening and refreshing of our souls is truly a spiritual grace; it is on our part unmerited; it is on GOD's part freely given. That bread and wine actually strengthen and refresh our bodies we know by experience; yet they are so different from flesh and blood, from bones and sinews, &c. that if we did not see the effects they produce, we could scarce believe them possible.

The *spiritual grace*, or the application of the body and blood of CHRIST to our souls in the Sacrament of the LORD'S SUPPER, is not a thing that can be *seen*, or *comprehended*; it is the *gift* of GOD to sinners for CHRIST's sake; it may however be sensibly *felt*. As surely as *bread and wine* strengthen the *body* to go through the fatigue of our *temporal* concerns, and refresh them when *wearied*, so surely will the *body and blood* of CHRIST strengthen our *souls* to resist the temptations, to endure the trials, and perform the duties of this mortal state with increased *zeal* and *alacrity*, and refresh them with the comfortable *hope* and assurance of *pardon* for CHRIST's sake.

QUESTIONS.

What are our souls strengthened to do by the spiritual grace in the LORD'S Supper? What are our souls refreshed

refreshed with by the same spiritual grace? Is not the application of CHRIST's body and blood in a spiritual sense to our souls, so as to strengthen and refresh them, unmerited on our part? Is it not freely given on GOD's part? Then it is truly a spiritual grace, is it not? If the body is weak for want of food, will *bread* strengthen it? If it is weary and fatigued, will *wine* refresh it? Is there any thing in the *appearance* of bread the least like *flesh, blood, bones, sinews*, and the other parts of a human body? Supposing that we had never *seen* and *known* bodies to be strengthened by *bread*, could we have thought such a substance capable of producing such an effect? Is there any thing in the appearance of *wine* at all likely to *refresh* a body composed of such various parts as the human body is? Could it have been thought capable of refreshing such a body? Then you see there are things in *nature*, even things that are *seen every day*, which cannot be fully accounted for, or comprehended. Is the *spiritual grace*, or the application of the *body* and *blood* of CHRIST to the *soul* in the Sacrament of the LORD'S SUPPER, a *visible* or an *invisible* thing? Whose *gift* is it? Is there occasion for us to know the *manner* in which GOD bestows his gifts? If we are made *sensible* that the gift is *really conferred*, is not that sufficient? If you were to feel your *soul strengthened* and *refreshed* in the Sacrament of the Lord's Supper, what should you conclude? If you were to find, after receiving the Sacrament faithfully, that is, agreeably to CHRIST's divine institution, that you were better able than before to *endure trials*, and *resist temptations*, and that you had more *comfortable hopes* and *assurances of pardon* and *acceptance* with GOD, in what light should you

you regard the *bread and wine*? Do not you with hereafter to hold communion with GOD, and CHRIST, and with your *fellow Christians* at the LORD'S TABLE?

CATECHISM.

Q. *What is required of them who come to the Lord's Supper?*

A. *To examine themselves whether they Repent them truly of their former sins, stedfastly purposing to lead a new life; to have a lively faith in God's mercy through Christ, with a thankful remembrance of his death, and to be in Charity with all men.*

EXPLANATION.

St. Paul says, *Let a man examine himself before he eat of that bread, and drink of that cup.* Let him look into his own heart, and see whether he is in a fit state of mind to hold communion with the FATHER, SON, and HOLY GHOST, and with the faithful upon earth. The bread and wine being *consecrated*, or set apart to represent the body and blood of CHRIST, are no longer to be considered as *common bread and wine*; they are the *outward and visible sign of the inward and spiritual grace*, and as such they are a *pledge of God's forgiveness of the sins of them that join properly in this Holy Communion*, and a token that he *renews the covenant* which he made with them at their *baptism*, which GOD never broke with one individual of the thousands that have been admitted into it; but which every one of *them* has broken as often as they have committed sin.

The first qualification for a worthy receiving of the Holy Sacrament is *Repentance*. Let those who wish to communicate *examine themselves* then, and see whether they

they truly repent them of their former sins, whether they are really and heartily sorry for the offences they have committed in *thought, word, and deed*, against the GOD in whose name they have been baptized. But it is not enough that they repent of their sins, so as to be sorry and ashamed for the commission of them; they must, before they come to the *Lord's Table*, stedfastly purpose to lead a new life, a life of righteousness, following the commandments of GOD, and walking henceforth in his holy ways.

QUESTIONS.

What does *St. Paul* say in respect to preparation for the Sacrament? What is to be understood by examining himself? Should any person go to the Sacrament without looking into his own heart to see whether he is fit to hold communion with GOD and CHRIST, and the faithful upon earth? Are the bread and wine consecrated or set apart for the express purpose of representing the body and blood of our LORD and SAVIOUR, to be considered as common bread and wine? What are they made by being consecrated for this holy purpose? What are they a pledge of as the outward and visible sign of the inward and spiritual grace in this Sacrament? Of what are they a Token? Did GOD ever break the covenant he made with any one of mankind at his baptism? Have any of those who have been admitted into this covenant broken it? Are there any who have not broken it? How often have they broken it? If they have broken the Covenant made in one Sacrament, should they not seize the first opportunity of renewing it in the other? Which is the first qualification for a worthy receiving the Holy Sacrament

of

of the *Lord's Supper*? What must a person who wishes to receive it properly *steadfastly purpose*?

EXPLANATION.

Besides *Repentance*, those who would worthily communicate must have *Faith*. It is requisite for them therefore to examine themselves, whether they have a *lively faith in God's mercy through CHRIST*. By a *lively Faith* may be understood, a *sincere belief* that GOD will save those that truly repent of their sins, trust in CHRIST as a SAVIOUR, and resolve to amend their lives.

And as it is to the exceeding love of their LORD and MASTER, who died for mankind, that they are indebted for the hope of God's mercy, they should farther examine themselves, whether *they have a thankful Remembrance of his death*? A *thankful Remembrance* signifies a grateful sense of the love of CHRIST, and of the benefits he has procured for mankind; by the willing offering of himself upon the cross to redeem them from everlasting death.

QUESTIONS.

What must those who go to the Lord's Table have besides *Repentance*? How must they *examine themselves* in respect to *Faith*? What is a *lively Faith*? To what are all mankind indebted for *salvation*? What kind of *remembrance* should we have of *God's mercy through CHRIST*?

EXPLANATION.

The next qualification requisite for the *worthy partaking* of the *Lord's Supper* is *Charity*. Those who wish

wish to communicate must therefore examine themselves, to see whether *they are in love and charity with all men*. By *charity* is meant *universal benevolence*. CHRIST, under the name of *love*, has made this universal benevolence a *badge or mark* to distinguish his *disciples*. By this, said he, shall all men know that ye are my disciples, *if ye have love one to another*. Those who are in *charity with all men*, will forgive those who have offended them, will love their neighbour as themselves, and be ready to do unto all men as they would all men should do unto them.

With this *Repentance, Faith, Thankfulness and Charity*, all who *have ratified*, or are *willing to ratify* and confirm their *baptismal vow*, may draw near to the LORD'S TABLE and take the HOLY SACRAMENT, to their unspeakable comfort and advantage.

QUESTIONS.

How must those that wish to receive the Sacrament of the *Lord's Supper* examine themselves in respect to *charity*? What is meant by *charity*? What is this *universal benevolence* called by our SAVIOUR? What has he *made* it? What did he *say* of it? Who will those that are in *charity* *forgive*? How will they *love their neighbour*? What will they *do unto all men*? What may all who have *been* or are *ready* to be confirmed do, if they find, on *careful examination* of their own heart, that they *repent them truly of all their sins, steadfastly purposing to lead a new life; that they have a lively faith in GOD's mercy through CHRIST, and a thankful remembrance*

remembrance of his death, and that they are in love and charity with all men?

When you are perfect in your Catechism, and understand the Office for the Administration of the Sacrament of Baptism, and the Order for the Confirmation of such as are of riper years, the office made use of in the Church of England for the ministration of the Sacrament of the Lord's Supper shall be explained to you.

THE END.

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